

# THE CONGREGATIONALIST

Boston Thursday 2 June 1898



DRAWN BY S. A. HENNING  
FOR THE CONGREGATIONALIST.

PRESIDENT CHESTER D. HARTRANFT, D. D.

**T**HIS seminary stands also for the ethical as well as divine aim of all science, for the development of the kingdom by the elevation of men in spirit, soul and body. It commits itself to use all results of research, education and publication to this end. It enters actively into the field for rehabilitation of society and the state after the Christian concepts. It would not remain aloof from any agency that would foster such reformation. . . . It longs to be with men, and in men, and for men, as we hope it is through, in and for God.  
—From President Hartranft's inaugural address as president of Hartford Theological Seminary, May 10, 1888.

### Don't Multiply Colleges

The wisest leaders in the West deplore the disposition prevalent in some sections there to start too many colleges. In a recent address before the Ladies' Tuesday Literary Club of St. Louis, Prof. F. A. Hall of Drury College said:

It is to be regretted that good people, in their zeal for their particular branch of the church, or in pride of their native town, have planted colleges which must from the nature of the case always be feeble. Such colleges inevitably send out their graduates imperfectly trained. Although they may educate some who could not otherwise get an education, yet I am convinced that the multiplication of thoroughly equipped academies would be wiser. It would be economy to set aside large sums of money for the assistance of promising but indigent students rather

than to have colleges inadequately provided with teaching force. Young people are worth the best which can be given them. They are too valuable to experiment upon, nor ought they to go into life crippled or dwarfed because enthusiasm planted an inferior college near their door. I honor the splendid work done by many of our small colleges, but I sincerely deprecate the effort to multiply inferior colleges. In these times only exceptional circumstances justify the establishment of a college without visible means of support and reasonable probability of its growth and power. Whenever a real college is established, I care not where it may be, every piece of ground in its vicinity is enhanced in value and every home is made more delightful.

In a book just issued by the Baptist Publication Society, entitled *The New Testament*

Church, the author says: "If on earth today Paul would condemn much that is said in defense and done in the practice of so-called 'open communion' not less severely than he did the disorderly practices in the Corinthian church." To have a man on earth who knows just what Paul would say on questions which now divide the Christian Church is worth almost as much as to have Paul here in person. Indeed it is better on some accounts, for if our Separatist brother is not mistaken Paul would be a close communion Baptist and, though he would probably condescend to teach us Christian doctrine, he would not sit with us at the Lord's Supper.

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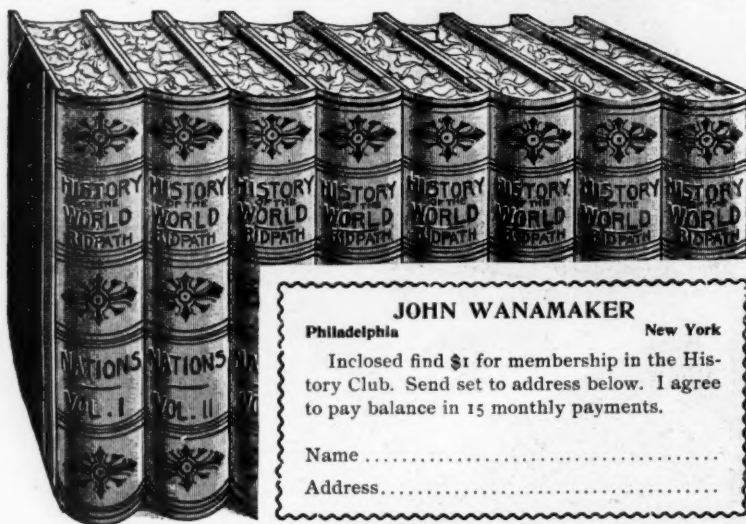
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The Recorder founded 1816: The Congregationalist, 1849

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NOTICE is hereby given that a vacancy exists in the Paddy's Run Congregational Church, at Shandon, Butler Co., Ohio, caused by the ill-health of our much esteemed pastor, Rev. Albert L. Bradley; also that we desire to communicate with efficient ministers with a view to securing another pastor. By order of the church, J. ALBERT SCOTT, Clerk.

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# THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 2 June 1898

Number 22

Almighty God, in whom live the spirits of just men made perfect, we give thee hearty thanks for the life example of thy servant, William Ewart Gladstone, whom thou hast been pleased to call from the trials and troubles of this world to the realm of eternal rest. We beseech thee to grant of thy grace that as we commit his body to the ground our hearts and minds may be moved to remembrance of his long and manifold labors in the service of mankind, his country and his queen, begun, continued and ended in thy faith and fear. And grant that we fail not to learn the lessons which thou ever teachest faithful people by the lives of those who love and serve thee, through Jesus Christ, our only Lord and Saviour.

OUR war with Spain is making and welding ties far stronger than those it has broken. It has already healed the surviving wounds of old wars and obliterated their scars. North and South are no longer terms for divided sections of our country. What still lingered of inherited enmity between Great Britain and the United States has at last vanished before the warmth of spontaneous sympathy which "our traditional foe" has shown for this country during the last few weeks. Whoever reads Mr. Jenkins's account, in another column, of Southern sentiment toward the Union, and Dr. Moxom's address to the Congregational Union of England and Wales, with our London correspondent's description of its effect on the audience, will feel the throbbing sympathies which are uniting not only all the sections of this nation, but all the English-speaking race, in high purposes to serve and set free mankind. The events and utterances of Memorial Day gave still further emphasis to the new sense of unity between all sections of this country and to the awakening consciousness of closer ties with friends across the sea. The movements we record this week mark long upward steps in human history.

The American Board has done wisely in calling on President Yokoi and the trustees of the Doshisha to return to it the money which the Board and Hon. J. N. Harris have put into the plant of that institution. Mr. Harris gave his money avowedly "to constitute a part of a Christian university . . . in the hope of promoting the cause of Christ in Japan." The constitution of the Board shows the purpose for which it exists and gives its funds. The amount called for is \$175,000. The laws made in Japan since the Doshisha was planted gave the trustees the power to pervert the property to other uses than those for which it was given. It was believed, however, that they were Christians, at least that they had a sense of honor which would

not permit them to betray their trust. But confidence in these men has been misplaced. They have changed the "unchangeable constitution" and, as Mr. Yokoi announces, have taken down the Christian sign. It is a satisfaction to find that not only among Christians, but among Japanese generally, this deliberate perversion of the property is condemned and regarded as a dishonor to the nation. It could not fail to be suggestive if any treaty were being discussed between Japan and the United States. The American Board, probably, will not recover any money. But the institution will stand as witnessing to a breach of faith which will bring a blush of shame to every honest Japanese when he sees it, and thus it may be an object lesson of value. Nor is it certain that the institution may not yet be returned to the use for which it was designed.

This week we print the last of the series of articles on the Higher Criticism by Professor Curtiss. Their aim has been, not to provoke controversy, but to furnish information such as would enable ordinary students of the Old Testament to understand on what grounds Biblical scholars have adopted new conclusions concerning the dates, authorship and method of composition of its books. Professor Curtiss has not in these articles appeared as an advocate, but as a witness. No doubt some of our readers will not regard his testimony as adequate to sustain the conclusions of higher critics. If their belief in the traditional views is confirmed, our purpose will be as truly fulfilled as it will be in the case of those who have found questions answered and difficulties explained by these articles. We think that those who intelligently read them will know what higher criticism is, what it is doing and what claims it has made. This is the service we have sought to render. Whichever view the devout student of the Bible may take, he will find that its words continue to come home to him with divine authority and power because they meet the deepest needs of his soul.

If men who support public trusts were more careful in selecting those persons in whose hands these trusts are placed, there would be less suffering and fewer defalcations. Not one in ten who make deposits in national or savings banks ever seek to know the moral character of those who manage these institutions. Yet each one who places money in trust in the hands of another so far commends him to the confidence of the community. *The Bankers' Monthly* truly says: "The money in banks is clean money and clean hands will call for it. It is age and youth, widow and orphan, rich man and poor man, health and disease, joy and sorrow, comfort and suffering—all things to all men is the money of the depositor. You

cannot trust a man farther than to give him your money to care for." You have no right thus to give men your money to care for unless, so far as you are able to know, you have reason to believe they are trustworthy. Often, as in the case of Mr. Warner of the Northampton bank, their lives show whether they are trustworthy or not. When they evidently are not, it is each depositor's duty to the community to take away his money, whether or not he is willing to risk it so far as he himself is concerned.

The Boston *Transcript* is perturbed because Rev. Dr. R. R. Meredith of Brooklyn advocates the retention of the Philippines and is a believer in an "imperialistic" policy. It is especially aggrieved because Dr. Meredith seems to see the hand of Providence in Dewey's victory at Manila and in the drift of events. The indictment must also rest against many another eminent divine if it is to hold against Dr. Meredith. Dr. Washington Gladden, Bishop Thoburn, Heber Newton are all on record as recognizing divine interposition calling us on to new duties and responsibilities as a nation. Dr. Storrs last week, welcoming Hon. Stewart L. Woodford back to Brooklyn, said:

It seems to me impossible for any reverent believer in God to doubt that there has been a providence in bringing this war upon a people as peaceful as the people of this nation of ours have been for so many years. It seems to me we have to recognize a Providence and prescience above that of man, and we cannot tell what are the ends and purposes which that Providence contemplates. It may be, and many hope it may be so, that it is the divine purpose to break us out from our long and preferred silence on this continent, to push us forward with the power we have as a nation, to seek the leadership where we can command the foremost place in the march of the world's civilization. I do not think this a mere patriotic dream. But there may be other purposes not so pleasant for us to contemplate which are in view in this mighty plan. There is an excellent phrase by Washington Irving concerning the effort of man to comprehend the plans of divine Providence. He likens it to "the effort of the little blind mole, running his tiny tunnels under ground, trying to comprehend the marching and countermarching of armies overhead." We shall know the end when it is at hand.

If Dr. Storrs, with his profound knowledge of history and his spiritual vision, detects providential leadings in the present conflict and is disposed to put international duty above national precedent, will the *Transcript* presume to know more than he does?

Mr. George W. Cable, who is now in London, visiting it and its eminent literary lions for the first time, has been interviewed both by the *British Weekly* and the *London Chronicle*, and given forth most sane views on the subject of our war with Spain and the future international policy of the United States. We long ago came to cherish pride in Mr. Cable as an author and student of home politics. It

has been left for our British cousins to draw him forth and reveal to them and us how intelligent and statesmanlike an American man of letters may be. But then, come to think of it, Irving, Motley, Bancroft, Lowell and Hay have indubitably proved it already by their service to the nation as diplomats.

### A Serious Question

*The Christian Register* has an editorial with this title. The question asked is, "What radical distinctions separate the men for whom *The Congregationalist* speaks from representative Unitarians?"

The *Register* every week is answering this question for its own readers. In this same issue it declares that "modern science and orthodoxy are incompatible." It claims that Unitarians represent modern science. It regards Congregationalists as representing orthodoxy. If these two are incompatible, are not the distinctions between them radical?

The distinctions are not merely theoretical, either. Unitarians point to them unsparingly to show the absurdity of the work which Congregationalists seek to do, as compared with the consistency and harmony with the universe which characterize Unitarians. The *Register*, for example, in this same issue, declares that the establishment of the Doshisha in Japan was "a mistake," "a blunder," "that the scheme was absurd," that the Japanese soon "learned that Unitarianism offered an alternative, and that, to be both scientific and religious, it was not necessary to be orthodox."

Unitarianism came into organized existence in this country for the purpose of overthrowing orthodoxy; and if that purpose should cease to be dominant, Unitarianism as a denomination could not long survive. That animating spirit gives tone to its representative assemblies, spice to the speeches of its leaders, and whatever vigor its missionary enterprise may possess. It labors only where it finds orthodoxy established. Its growth is wholly parasitic. It could not live where it had not orthodoxy to oppose.

Rev. Edward Everett Hale is a representative Unitarian, if one can be found anywhere. He is honored and loved by all denominations. He has lately declared of Rev. Minot J. Savage, "If any clergyman ever represented the spirit and attitude of the Unitarian body in Boston it was he." Mr. Savage, addressing the Unitarian Club of Boston, boasted that in a single lecture he had completely overthrown the faith which Congregationalists defend. He said, "I did not leave enough in the way of foundation of the old faith to see with a microscope." Is there not a radical distinction between this representative Unitarian and the representatives of the old faith for whom *The Congregationalist* speaks?

If Mr. Savage had really achieved what he thought he had, what Unitarians have often supposed they had done, the question of the *Register* would be answered in the way it desires, for the radical distinctions which separate the representative men of these two denominations would have been wiped out, and we should all be Unitarians. But somehow the old faith still survives, and that old faith stands for and proclaims the gospel of Jesus Christ. Unitarianism, as represented by Mr. Savage, is the nega-

tion of the gospel of Jesus Christ. Are not these distinctions radical?

The *Christian Register* refers to our statement that the two denominations differ radically concerning the deity of Christ, the need of redemption, the atonement and work of the Holy Spirit, and then says, "We often hear our orthodox friends speak on the great subjects of religion. We should frequently prefer simpler, less awkward and less conventional forms of words. But we never hear any of them touch these subjects on the side of his personal experience without saying, 'We understand precisely what our friend means. He and we mean the same underlying fact.'" In these sentences, probably, are to be found the reason why the *Register* puts to us this "serious question." It compassionately considers that if Congregationalists used better language, and understood themselves as well as Unitarians understand them, radical distinctions would disappear. We think we understand what our contemporary means. It would have men know that orthodoxy represents the religious childhood out of which Unitarianism has grown to full manhood.

That has been the boast of Unitarianism from the beginning. In the strength of which the new movement at first felt confident, like Paul, it put away childish things, and, unlike Paul, it never tired of telling its orthodox neighbors that it had done this, and that they were not intelligent enough to follow its example. It set a great gulf between itself and Trinitarian Congregationalists, and dared them, if they had sufficient courage and ability, to leap across it and advance to the side of progressive Unitarians, or else to confess themselves heathen in their blindness. Dr. Priestley, perhaps the most noted leader of Unitarianism at the beginning of this century, writing to a representative Trinitarian, put such a statement in these words: "The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all, and if we are right, you are gross idolaters." Unitarians in those days, when they addressed orthodox Congregationalists, were as frank in stating radical distinctions between the two denominations as they now are when they speak in their own assemblies. But Unitarians then confidently expected that within fifty years, as one of their leaders, Dr. George E. Ellis, has said, "Orthodoxy would have become a thing of the past, while Unitarianism would be the prevailing type of religion." That expectation has not only been completely disappointed, but it has been frankly abandoned. Unitarians have never won the common people, to any great extent, to their support. They do not seek to do so, if we may believe some of their representative men. Mr. Savage declares the mission of Unitarianism to be "to become the religious leaders of the intellectual leaders of the world." This work they practically monopolize, "because," as Mr. Savage insists, "Unitarians are the only religious body on earth which is capable of assuming and carrying out that mission."

These statements, mostly taken from the *Christian Register's* own columns, may serve to explain to it why radical distinctions which it fails to see seem to

us to exist between Congregationalists and Unitarians, and what those distinctions are. If ever we should rise to the intellectual height from which we can look so far down on the distinctive doctrines of Christianity that they seem no longer radically different from sentiments of natural religion, we trust that we shall have grace to pray—if we should still feel the need of prayer—"From unbounded self-conceit, good Lord, deliver us." Perhaps, also, these statements will help to explain why we cherish friendship with many Unitarians. We are confident that many of them do not sympathize with the spirit which treats orthodoxy with patronizing contempt. We and they frankly recognize our differences of belief, do not attempt to minimize them before the world, refuse to permit them to make occasions of unprofitable dispute, enjoy the honest purposes and manly qualities in each which attract us to one another, and work together along such lines as we are agreed upon for the social, moral and political betterment of mankind.

### The Case of Professor McGiffert

Two classes of persons will be disappointed at the outcome of the Presbyterian General Assembly's action concerning Professor McGiffert—those who are always delighted to see churches in a quarrel and those who believe that the doctrines they hold can be proved to be true and that forms they have adopted of expressing these doctrines can be proved to be correct by disciplining scholars who do not agree with them. The rest of the Christian world, so far as it takes interest in the assembly, will rejoice in its decision not to attempt to pass judgment on Professor McGiffert by means of a heresy trial. He is, by common agreement among his brethren, an able scholar and a Christian whose character is without reproach. He has avowed his unshaken belief in the fundamental doctrines of the Christian faith. Of what avail in upholding truth would be the vote of several hundred ministers and laymen that such a man is a heretic? The assembly has declared its emphatic disapproval of all utterances in his book not in accord with the standards of the Presbyterian Church; and asks him, if he cannot conform his views to these standards, to leave the Presbyterian ministry. The assembly has thus again avowed its loyalty to its creed, and Professor McGiffert will probably say, if he says anything, that he is not disloyal to it. This, we presume, will end the matter, so far as official action is concerned; and many will agree that this sentence of the assembly's resolution deserves to be included in the standards of the church and read at each annual meeting: "But the church needs peace, the union of all its forces, the co-operation of all its members, a spirit of brotherhood and mutual confidence, so that it may address itself with intense zeal and with no waste of energy to its great, pressing and practical work of saving the souls of men." Still, the large number in the church who have sought a reasonable revision of the Westminster Confession, and their significant



failure to obtain it, suggest that such a restatement of faith as will represent the united belief of the church will do more to bring about the desired peace than any summons of the assembly to its ministers to bring their belief into accord with the standards.

### Mr. Gladstone as a Literary Man

Mr. Gladstone probably was the most prolific author of the century. His publications number several hundred. Beginning in early life, he wrote a volume or a pamphlet upon almost every subject of current interest. Some less popular topics also engaged his pen, and upon many themes he produced more than one work. As his reputation increased his readers also grew in number, and their interest in what he had to say became stronger, so that for some time probably no other author has been read more widely or attentively. English-speaking people the world around waited upon his words. Friends and foes alike, and hundreds in other than English-speaking countries gave his writings the same quick, respectful heed.

His versatility was almost as conspicuous as his fertility in authorship. The most dissimilar subjects were treated by him with equal enthusiasm and ability. English domestic affairs, international politics, finance, religion in general and in particular the condition of the English State Church—of which he was a loyal member—the relations of the Roman Catholic and the Greek Churches to religious history and life, classical themes, especially those relating to Greece and its great epic poems, art, and even china and pottery—upon each of these, not to mention minor subjects, he was not only a well-informed and fluent writer but also an acknowledged authority.

Many of his works are only brief pamphlets, it is true. Sometimes they are merely speeches or addresses put into type. But they uniformly reveal the mind and the tongue of a master, who has a vital message for the world. It used to be said of him, even by his political opponents, that he invariably caused the dry pages of a financial budget to teem with an interest greater than that of most favorite fictions, and that, too, with no sacrifice of businesslike pertinence or lucidity. Large-minded and tolerant, he also was as positive in his convictions as he was eloquent in their expression.

His style was notable for simplicity, in spite of his occasional use of elaborate sentences and of the language of the schools. No ordinary mind was left in doubt as to his meaning, unless, as occasionally happened, he saw fit for the time to speak ambiguously. Then, indeed, he showed himself skillful in veiling his actual thought. He used words with a mastery rarely, if ever, equalled and probably never surpassed. He was an incessant reader and ranged widely in his choice of books, but preferred substantial and largely classical works, thereby suggesting afresh the old theory that the study of such writings best promotes an effective literary style. But he by no means disdained fiction or poetry. How he managed, with so many, so varied and

so heavy responsibilities upon him, to keep himself familiar with current literature as he did is indeed a marvel.

Sincerity, candor, earnestness, fluency, a high sense of responsibility and courage—these were Mr. Gladstone's characteristics as an author, all of them loyally subjected to his sense of his duty to God. Many of his writings in the nature of the case were of only passing importance. But many others have taken a high and permanent place in English literature. Seldom, indeed, is it given to one man to be great in so many different ways.

### The Religious Consequences of the War

There is no disposition in this country to make a war of religions out of the present war. American Catholic prelates and laymen are too intelligent, too patriotic, too farsighted to raise any such cry. Too many American Catholics are fighting under the stars and stripes on sea and land. But the same cannot be said of the Catholic prelates in Spain and the Spanish colonies, or of other Catholics in Continental countries. Thus the governor general of the Philippines, before the battle of Manila, urged the inhabitants to rise against the Protestant invaders. "You will not allow," he said, "the faith you profess to be made a mockery, impious hands to be placed upon the temple of the true God, the images you adore to be thrown down by unbelief," etc. With similar intent the Catholic clergy are now laboring with the faithful in the Philippines to rebuff the American troops when they land at Manila, for to none of the Spanish subjects in the Philippines does American rule mean so much disaster, financially speaking, as to the priests and friars who have joined with the Spanish officials in plundering and debasing the natives. Freedom of speech and thought, abolition of union between church and state to them means a visitation of the devil, the advent of the evil one.

But the desire to make this a religious war is not confined to the Spanish clericals. The superintendent of the Order of the Capuchins in France has issued a circular to his subordinates, in which he cites the war as an illustration of the fact that "on both sides of the Atlantic the Protestant nations are striving to crush the Latin nations and the Catholic faith in order to rule the world." Of course it is a tremendous, portentous fact that Germany, Great Britain, United States and Russia—four of the five overwhelming, predominant Powers of the world today—are non-Roman Catholic, and neither the Protestants of the United States nor the Orthodox Greeks of Russia are at all indifferent to the fact that if Spanish rule in Cuba or the Philippines or Chinese authority in Manchuria or any other province of China comes to an end, then there either entire religious liberty must prevail—as it will if the United States enters—or the Greek Church will dominate at the expense of both Protestantism or Catholicism wherever Russia rules. How alert Protestant missionary officials are to the new opportunities may be seen by reading Dr. E. E. Strong's article in the *June Review*, or Bishop Thoburn's arti-

cle in the Methodist press of last week, in which he pleads for a permanent retention of the Philippines and the immediate entrance of Methodist missionaries there.

### The Conversion of the Young the Hope of the Church

The young are more easily impressible than their elders. They are not so callous as those who have long experienced the friction of life. They are more responsive to truth, more free from the sway of evil habit, more ready to follow frankly and heartily the leadings of conscience, when once it has been aroused and convinced. It is the teaching of reason as well as of experience that recruits for the church are to be won in the largest numbers from among them. The effort to win their elders should be made earnestly and hopefully, and will succeed. But a larger proportion of the young than of the old usually is won to Christ.

The young also are worth more to the church in important respects. Although they possess less influence and leadership, less ability to support Christian enterprises financially, less wide experience and profound sagacity, they exhibit a consecration, a versatility, an energy, and an aptness for some kinds of service seldom equaled by their elders. Often they can influence other young people most successfully. Their religious knowledge may be less profound than that of others but their convictions are no less sturdy and impressive. They are quite as likely as any to illustrate a high, pure type of piety.

They also have more years of Christian work and influence before them. They can be trained to do great things for God. They are not so apt to be committed to special objects, to be led by prejudices, swayed by hobbies or hampered by ruts of custom, as maturer Christians are. Their piety and their service of course lack something of ripeness and symmetry, but do not fail in genuineness, sympathy, fidelity or effectiveness. In these particulars they often put their elders to shame.

Children's Sunday reminds us afresh of these truths. The sentimental aspects of early piety often have been magnified, and perhaps unduly. Let its practical aspects also be recognized and weighed at their just value. It is in no insignificant sense that the children are the hope of the church.

### Current History

#### The Progress of the War

The call of the President for 75,000 more volunteers; the confirmation by Commodore Schley that the Spanish fleet is bottled up in Santiago de Cuba harbor; the departure of a second Spanish fleet from Cadiz; and the sailing of 3,000 troops from San Francisco to Manila to re-enforce Admiral Dewey and begin the effort to take the Philippines—these are the principal events of the week. As we go to press reports from Washington seem to indicate that the Administration has decided to postpone the attempt to take Havana or San Juan until after the Spanish fleet in the harbor of Santiago de Cuba is disposed of. Assuming that the Spanish admiral will not dare to venture forth and give battle to Commodore Schley, the

Administration now proposes to send a force of regular army troops, with possibly a few volunteers, to Santiago de Cuba and attack the town in the rear, hoping thereby either to force the Spanish fleet to venture forth and meet Commodore Schley, or prevent the Spaniards from destroying the fleet within the harbor. As the insurgents are stronger in this province than anywhere else on the island and the Spanish weaker, this seems to be a wise decision.

#### The New Call for Volunteers

On the 25th the President issued a proclamation calling for 75,000 more volunteers. When this call is filled we shall have 278,500 men under arms, of whom it is thought 25,000 will ultimately be assigned to the Philippines, 25,000 to Porto Rico, 100,000 to Cuba and the remainder held as a reserve. The new call is a distinct recognition by the Administration that the scope of our action is far wider now than was dreamed of when the war began, and that it behooves us to be prepared for any emergency that may arise in dealing with European powers as well as with Spain. It is not intended that the new volunteers shall be limited to members of the militia, and thus opportunity will be given for many of the independent regiments and companies to enlist that responded when the first call was issued.

Not a few of the new recruits will be used in filling up the ranks of the regiments already in the field, and bringing them up to the maximum limit. Reports from Chickamauga indicate that already large masses of men are being handled in sham battle, and all are being given thorough training. The superior equipment and training of the militia of certain of the States—Massachusetts, New York, Illinois, Pennsylvania and Ohio—have already given their regiments places of honor. Thus General Merritt will take with him to the Philippines, to supplement the regulars and the Western militia, one of Pennsylvania's crack regiments that has seen service in many a riot. And the Seventy-first New York and the Second Massachusetts will accompany the first regiments of regulars that depart for Cuba. In some of the Western and Southern States the militia has been in a parlous condition, and their men arrived at Camp Thomas or at Tampa with little more than themselves and their ordinary clothing. One thing is certain about this war—it will open the eyes of the people and their representatives in Congress and State legislatures to the necessity of radical reforms in militia administration, and new and saner permanent co-operation between the regular army and the militia in times of peace.

#### "Sowing the Wind and Reaping the Whirlwind"

The plight in which decent citizens of New York, Mr. Thomas Platt, the Republican State and city boss, and his lieutenants find themselves, now that Mayor Van Wyck, having instructions from Mr. Croker, has decided to run New York in accordance with traditional Tammany principles, is one that does not surprise or awaken sympathy in the minds of those who favored the election of Mr. Low as mayor of Greater New York last year. Mr. Platt, Gen. B. F. Tracy, Hon. Cornelius Bliss and other eminent Republicans deliberately decided to ally them-

selves with Tammany rather than co-operate in the election of an independent mayor, who would have administered the affairs of the metropolis decently and on a non-partisan basis. Now that Tammany declines to redeem its bi-partisan pledges and proceeds to eject Captain McCullagh from his place, Mr. Platt and his cohorts gnash their teeth and propose to the governor of New York that he discipline Mayor Van Wyck. It is questionable whether Mayor Van Wyck has done anything that violates the letter of the law, however much he may have trifled with its spirit. The position of reformers and men who supported Mr. Low is probably much like that of Dr. Parkhurst, who, just before he sailed for Europe last week, said that "instead of being depressed by the situation he exulted in it." Why? Because, he said, "It is well for this city to drink the dregs of the political cup that is being held out to it. New York deserves it and deserves it richly, and there are still three and a half years more of it. This is what comes of playing with moral questions when the municipal interests of 3,000,000 people are being settled at the polls. When a man has betrayed his city to an enemy that enemy's adroitness in treating the traitor to a dose of his own physic is less depressing than it is exhilarating." Dr. Parkhurst's advice to those who supported Mr. Low is to continue to believe in God, to make diligent repentance of their sins as individuals and "not embarrass present incumbents by putting too many obstacles in the way of their own purposes and policy." If Tammany is given an opportunity to proceed with the demonstration of what Dr. Parkhurst calls "the immensity of its own deviltry and the coarseness of its own brutality" in Manhattan, and if the Grand Jury of Kings County continues to indict and other juries continue to convict present and former Republican officials of Brooklyn for forgery, theft and malfeasance in office, then, as Dr. Parkhurst says, "dynamite will be collected in Greater New York that will be able to carry pretty heavy shot when, three years hence, the time for bombardment shall have arrived." May Dr. Parkhurst's health be preserved so that he can then train his rapid fire gun of invective on the enemy. Some of his friends have been fearing that he had lost heart and would never be heard from again, but his interview in the *New York Herald* of May 23 shows that he still has ammunition in his locker, and that his range-finder is in perfect condition.

#### The Spanish Bait That Did not Tempt

Governor-general Blanco of Cuba, on May 5, sent a letter to General Gomez proposing an alliance of the Spanish and Cuban revolutionists against the common foe, the United States. "Once the foreign foe" was repulsed, he said, Spain, "like a fond mother, would open her arms to another new daughter of the nations of the world, speaking her religion and feeling in her veins the flow of the noble Spanish blood." To this Gomez, the invincible and unbribable old Cuban leader, replied:

You Spaniards represent on this continent an old and discredited monarchy. We are fighting for an American principle, the principle of Bolivar and Washington.

You say that we belong to the same race, and invite me to fight against a foreign in-

vader, but you are mistaken again. For me there are no differences of races and blood. I only believe in one race, mankind, and for me there are but good and bad nations, Spain having been until now a bad one and the United States performing at this time toward Cuba a duty of humanity and civilization. From the wild, tawny Indian to the refined, blond Englishman a man for me is to be respected according to his honesty and feelings, no matter to what country or race he belongs, or what religion he professes. So are nations for me, and until now I have only reasons for admiring the United States.

I have written to President McKinley and General Miles, thanking them for the American intervention in Cuba. Until now I do not see that danger of our extermination by the United States which you point out in your letter. If it is so, history will judge. For the present I have to repeat that it is too late for any understanding between my army and yours.

Your obedient servant, MAXIMO GOMEZ.

Spain may be meeting with some success in inducing other Cubans to take up arms against the United States, and when our troops land in Cuba they may have to fight larger forces of armed soldiers than if the landing had been made as soon as war was declared. But there is one Cuban revolutionist who is insensible to all appeals of race, religion or gold, and he is General Gomez, who has just spurned Spain and openly avowed an alliance with the United States.

#### Gladstone's Funeral

On the 26th and 27th thousands of admirers of the dead statesman filed by his sarcophagus as it lay in state in Westminster Hall, and London correspondents of American journals unite in saying that never has Great Britain witnessed scenes of greater and more universal sorrow. On Saturday, "with the simplest state ceremonial in the annals of the Herald's College," without any military pomp or pageantry, he was buried unostentatiously but, therefore, grandly in the north transept of Westminster Abbey, near the graves of Chatham and Beaconsfield. Royalty, lords, commoners, the highest of Anglican prelates and Nonconformist clergy, former political friends and former foes joined in doing reverence to the dust of the great national tribune. Beethoven's, Handel's and Schubert's majestic funeral marches and Topleady's, Rock of Ages were rendered in a glorious fashion by choir, orchestra and organ, the whole tending "to magnify the spiritual significance of the life and death of the man" and contributing, along with other incidents of the week, to quote Mr. Ford of the *New York Tribune*, to usher in an era which has in it "the potency of a national religious revival!" At the same hour that the great and celebrated were assembled in Westminster Abbey the less fortunate and humbler admirers of Mr. Gladstone throughout the world were holding memorial services. That in ancient King's Chapel, Boston, was peculiarly impressive, Bishop Lawrence, Rev. Drs. Edward Everett Hale, Reuben Thomas and George A. Gordon, Mayor Quincy and Mr. S. B. Capen participating.

#### Japanese Affairs, Domestic and Foreign

Marquis Ito, premier of Japan, is reported to have introduced in the Imperial Diet a bill greatly extending the suffrage. Probably this is a measure that has been long pending, but held in abeyance until the skies cleared and affairs at home and abroad became more stable.



As we have read the editorials of the vernacular press and the *Japan Mail* of late, it has been apparent that Marquis Ito and his colleagues in the cabinet were having a difficult time in steering the ship of state safely over shoals. Nothing but strong conviction and a high sense of duty could have enabled the cabinet to weather the recent defection of the Liberal party, or have enabled it to resist the claims of the jingoists for a foreign policy which, if adopted, would have compelled Japan, before she was ready for the conflict, to engage in a long contest with Russia and her allies. Persistently declining to grant the concession demanded by the Liberal leaders, or to join in the game of grab in China in which Europe was participating, Marquis Ito has devoted his energies to bringing about an understanding with Russia concerning Korea and securing from China a concession that the province of Fuh-Kien should not be ceded to any European power. The latest reports from Japan indicate that there is a decided conservative reaction and far less disposition to force the hand of the ministry than there was immediately after the cession to Russia of Port Arthur and Wei-hai-wei to Great Britain. The advice of the saner men has had its effect, and more trust is now placed in the wisdom of the cabinet and its loyalty to Japan's best interests. It is encouraging to note the intelligent discussion of the American-Spanish war in the Japanese press. It is too early yet to say what the attitude of the officials or people will be toward the United States if it establishes its authority over the Philippines and finds itself unable to relinquish that authority after the war is over. Prudence would seem to indicate that Japan should continue to set its own house in order and strengthen itself for its contest with Russia, and not venture to interfere with the United States, ever its friend and its most liberal customer. It certainly is to be hoped that Japan and Russia have not come to terms on the same basis as the lion that swallowed the lamb did; and yet a union is advocated by some of the most influential Russian journals. No one desires to see Russia and Japan at war, but Japan's highest interests demand an alliance with the Teuton rather than with the Slav.

For Current History Notes see page 826.

### In Brief

The twentieth anniversary of President Hartranft's coming as a teacher to Hartford Seminary is fitly celebrated in *The Congregationalist* by placing his portrait on our cover page. What he has done and is doing to train ministers for Congregational pulpits is told on another page by one who has long known and loved him. Many who have never seen Dr. Hartranft will be glad to look on his strong and kind face, and hundreds more will see again in it the welcome they often met as they entered his classroom, and all will join with us in wishing him many years of growing usefulness in his work of making young men and women "sufficient as ministers of a new covenant."

Was anniversary week ever wetter than this year?

The prayer which stands at the head of our editorial columns is the one offered by the

Bishop of London in Westminster Abbey, May 28, beside the coffin of Mr. Gladstone.

A Unitarian monastic order is a new thing in the religious world. Its founder is a nephew of Rev. Brooke Herford, formerly an Anglican clergyman. Its chapel services are to include all the furnishings of ritualistic worship, and its members take vows, not for life, but for three years.

The diamond anniversary number of the *New York Observer*, May 19, was a noble work. This venerable newspaper presented its own history of seventy-five years, the progress of the world during that period, its present surroundings and evidence of its continued virility in attractive and generous fashion.

The Unitarian denomination is to be congratulated on being set free from all financial burdens for foreign missions. Its one work in other lands, that in Japan, is to be entirely supported by the income of the Hayward Fund, which, under the terms of the bequest, must be spent for foreign missions. Its efforts in behalf of the world beyond our country seem to be limited to the sweet compulsion of a dead man's will.

All delegates to the National Council who desire entertainment in Portland should write at once to F. McKercher, 242 Stark St., Portland, and make their wishes known in season for reply before they leave. If their wives will be with them, that fact should be stated. Those who prefer to provide for themselves, but wish for information as to hotels, can also get any needed assistance from Mr. McKercher.

Tennyson had a poor opinion of Spain and Spanish rule. Sir Thomas Wyatt, in Queen Mary, is made to say: "And ye know, my masters, that wherever Spain hath ruled she hath withered all beneath her. Look at the new world—a paradise made hell; the red man, that good, helpless creature, starved, maim'd, flogg'd, slay'd, burn'd, boil'd, buried alive, worried by dogs; and here, nearer home, the Netherlands, Sicily, Naples, Lombardy."

The Year-Book for 1898 appears earlier than any of its predecessors. If returns from Kansas, Iowa, Colorado and North Dakota had not been delayed till after March 20 the volume could have been issued still earlier. The last two States were among the latest to send in their reports last year also. With reasonable diligence on the part of registrars of State and local bodies we think the Year-Book might be in the hands of ministers by May 1 of every year.

After war must follow quickly the gospel of peace. The alumni of Oberlin Theological Seminary, at their annual meeting, voted unanimously to suggest to the A. M. A. to organize an extension of its educational and evangelizing work into Cuba as soon as its deliverance from the rule of Spain would permit. We have no doubt that Oberlin, which sent so many brave and faithful men and women into the South during and after the Civil War, will be ready to furnish its full quota to plant schools, colleges and churches in Cuba.

In condemning yellow journals for manufacturing false reports of the war and mischievously working up popular excitement, it should not be forgotten that many of the war correspondents of the daily papers are as conscientious and patriotic as they are able men. Many of them, also, are earnest Christians. One of these, acknowledging a letter from a minister expressing a sense of the value of his work for the Boston daily *Herald*, wrote, "In offering you this inadequate expression of my appreciation permit me to add my gratification with the fact that we are 'heirs together of the grace of life.'"

The Trans-Mississippi Exposition at Omaha

is to be open on Sundays from 1 to 10 P. M., the directors so voting last week after a long debate, in which the friends of Sabbath closing were only able to gain this compromise. No liquors, it is said, will be sold during the open hours on Sunday, and religious services will be held in the auditorium. After the precedent established at Chicago in 1893 it was not likely that the exposition authorities would grant more than this to the Christian sentiment of the country, which is by no means a unit on the advisability of Sunday closing of such educational agencies as museums, libraries, art galleries and expositions.

Rev. Henry Arnold Thomas of Bristol has been elected chairman of the Congregational Union of England and Wales for 1899. He has been for twenty years the minister of Highbury Chapel, where his father, Rev. David Thomas, preceded him. The father was chairman of the union in 1865. This is the first instance of father and son holding that office. Dr. Joseph Parker said, and his writings show, that he owes much for the force and felicity of his style to David Thomas, whose Genius of the Gospel is the model of a homiletic commentary. The younger Mr. Thomas, we hope, will be in Boston as a representative to the International Council next year, and may be assured of a hearty welcome.

Justice Brewer of the Supreme Court cited John Bunyan as an authority in English in a recent decision. It was a question raised as to the meaning of the word "through." A Kentucky county endeavored to repudiate payment of bonds granted to build a railway, because the railway had not been completed "through" the county, but came short two miles of touching either boundary line. Justice Brewer, in rendering the court's decision said that no such strained interpretation of the word "through" would justify the attempt to evade just obligations said: "That book which is said to have had a wider circulation than any except the Bible, Bunyan's Pilgrim's Progress, opens with this sentence, 'As I walked through the wilderness of this world I lighted on a certain place where there was a den, and laid me down in that place to sleep.' Does the writer mean that he passed from one end of the wilderness to the other and at the further end found the den, or simply that as he traveled in the wilderness he lighted on the den? Obviously the latter."

Mr. Moncure D. Conway, the free thinker, who has spent most of his time in recent years in London, would better have remained there. Addressing the Free Religious Association, at its annual meeting in Boston last week, he made the amazing statements that "the most simple-minded, most frank and open-hearted men in Europe are the Jesuits"; that there is "more liberty of speech in Madrid than in New York"; that "alliance between Great Britain and the United States might prove to be a union between Herod and Pilate in order to crucify humanity"; that Americans should never have thrown off the yoke of Great Britain, and the American Revolution caused the French Revolution and all other revolts against authority in Europe; and that all war is wicked, especially our present war with Spain. Strange to say, the only person present who had courage enough to be righteously indignant and rebuke the atheistic Tory was the professor of Russian at Harvard University, Mr. Wiener, and he probably because his knowledge of things Russian had given him a higher appreciation of things American. Col. T. W. Higginson presided, and Mr. Trueblood, secretary of the American Peace Society, also spoke. At a subsequent session of the association Professor Dolbear of Tufts College and Rev. B. Fay Mills gave the physiological reasons for Sunday rest, but disclaimed all divine authority for the observance of the day, and deprecated any additional legislation interfering with individuals' inclination to do as they please.

## President Hartranft, Teacher, Administrator and Friend

By Rev. F. S. Hatch

Some men are great in their own achievements; others are chiefly distinguished on account of the inspiring influence they exert upon those with whom they are related. The president of Hartford Seminary has indeed wrought successfully for the institution of his love, but it is rather as an inspirational man that his friends delight to contemplate his worth. This is always the distinguishing characteristic of a great teacher, and is one reason why his pupils appreciate him more the farther they advance in scholarly work.

When Rev. Chester D. Hartranft, D. D., came to Hartford twenty years ago he was comparatively a stranger to New England, but he possessed gifts and graces which New England has always honored—profound scholarship, holy life, lofty ideals. From these deep and unfailing springs his usefulness has flowed. He found the seminary in a time of transition. A new location of its buildings in the city foretold a new place for its work in the hearts of the people and in the judgment of scholars. That it has taken this place is due to Dr. Hartranft more than to any other living man, and in this judgment his associates in the corporation and in the faculty would be the first to agree.

Dr. Hartranft's attraction of able and earnest men is not the least of his remarkable powers. Every member of that ardent band of modern scholars known as the Hartford faculty is loyal and devoted to its leader. In like manner also is he an inspiring force in the board of trustees. Scholars and men of affairs are alike interested in his ambitions and hopes for the institution. Dr. Hartranft's sincere regard for business men and their interests is fully reciprocated in their attachment to him. His voice is welcomed at the board of trade meeting as cordially as at a convention of scholars. A layman, known all over the country through his business relations, once remarked, "No man ever expanded my mind as Dr. Hartranft has." He possesses the power to interest men in great thoughts and great projects. Some one asked a popular clergyman, "How do you account for the way business men enjoy Dr. Hartranft's preaching?" He replied, "I think it is the clearness of his thought. He uses a good many technical words, but his thought is so absolutely transparent that even its great depth does not hinder the average man's enjoyment of what he is saying."

Dr. Hartranft's lucid thought is matched by the sweet simplicity of his life and character. In his bearing he has always reminded me of the late George Müller as he appeared a few years ago. Profound learning and the childlike disposition are wonderfully blended in the character of Dr. Hartranft. Indeed, his modesty is quite as marvelous as his intellectual force. At the beginning of his professional work it was sometimes alleged that he soared beyond the capacity of his students to follow him. "Yes," said a former pupil, "but that was due to his singular modesty; and when he assigned a lesson

in twenty-four hours which we could not prepare in twenty-four days it was because he thought our intellectual capacity was equal to his own."

In our denominational work Dr. Hartranft has always been a faithful servant. Like other men in similar positions he cannot answer every call for public service on the platform or in the periodical press. But his appearances at our State and national meetings and missionary convocations have been sufficiently frequent to keep him in touch with our fellowship and benevolence, and his zeal for truth, progress and liberty identifies him with all that is best in the history and hopes of real Congregationalism.

It is in direct connection with the Hartford Theological Seminary that President Hartranft has wrought out the best work of his life. The enlarged foundation and achievement of the institution, its broadened and deepened courses of study, its closer contact with human interests, its warmer place in the affections of the churches, its fraternal and spiritual inner life and the strong young men and women it is all the time training—these are the real witnesses to his success. In every forward movement of society, art, science, literature, education and religion he has held the seminary in the front rank. And this he has done despite all ordinary obstacles and with most meager resources. When Dr. Hartranft came to Hartford he found the seminary, contrary to a common impression, struggling with poverty. From this financial weakness it has not yet emerged, and all the improved methods and enlarged privileges of the institution have been won while financial deficits continually straitened the heroic president in all his endeavors. Compent to expend millions, he has been limited to a few thousands, and if an administration must be judged by its accomplishments as related to the means at its disposal Dr. Hartranft's high place as the administrator of a great institution is secure.

In his plans for the future usefulness of the seminary Dr. Hartranft has sometimes been called "a visionary man." This is what we always name those who see beyond their age. Joseph, the dreamer, and Paul and Columbus were "visionary" men, but when the world overtakes such men they seem very practical. Some of Dr. Hartranft's visions have been tested by time. It is at least fifteen years since he marked out the plan for the collection of books that has already put the Hartford Seminary library beyond any similar collection in certain lines of theological research. Had sufficient money been available to complete the plan, the illustration would be more impressive. But what has been done has already proved one of the best investments financially, as well as educationally. And such a plan could not have been made save by a far-seeing man.

To paint anything like a complete portrait of Dr. Hartranft it would be necessary to tell of his impassioned eloquence, his love for the noblest themes of public speech, his fearless devotion to truth and duty, his gentle spirit and courtly man-

ners in both ordinary and exceptional occasions, his home life in joy and sorrow, the immense extent and thoroughness of his learning, his catholic temper, his delight in art and nature, his love for the historic past and his confidence in the church of today and tomorrow. But even were these characteristics spread out in detail they would not fully account for the subtle charm of his fascinating personality, or for the esteem and affection of his pupils and associates.

It was an experienced pastor, as well as a trained scholar, who came to Hartford Seminary twenty years ago and began the work which has already become so fruitful. To his pupils he has been both pastor and teacher, and in the fragrant relations of friendship he is cherished by the younger generation of students as Dr. Thompson is remembered by the men of earlier days. A flawed character cannot stand the strain of close friendship. It breaks or yields under the load of a great affection, and the intense light of loving intimacy reveals hidden weaknesses which the fiercest hatred would never find. Just here is the secret of Dr. Hartranft's power and usefulness. In the judgment of his most intimate friends he is a holy man. Not only has he sat at the feet of Jesus and learned his mind, but like the beloved apostle he has also come close to the heart of Jesus and felt his love. The school or church which cherishes such men will ever abide in strength and beauty.

### The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

#### VII. DOES IT PRESERVE THE AUTHORITY OF THE OLD TESTAMENT

It is often said that since higher criticism undermines the authority of the Old Testament it also undermines the authority of the New. But it is quite evident that no amount of literary criticism can disprove the deity of Jesus Christ, or the supernatural character of Christianity. The gospels are the records of the doings and sayings of the God-man, Jesus Christ, and most of the epistles are from his chosen minister, the apostle Paul. There can be no question that the evangelists have earnestly sought to portray the words and deeds of Jesus, and their nearness to him in time has enabled them to do so. The principles of literary criticism applied to the New Testament cannot undermine the divine authority of Christ's life and doctrine as contained in it. This is infinitely more important than to determine who wrote the books that compose it. That life and doctrine were a fact before a New Testament book was written. All the power which the New Testament has comes from Jesus Christ.

In the same way the power of the Old Testament is chiefly as the record of a revelation preparing the way for Jesus Christ through law, history and prophecy. This is Christ's own view, for he says of the Pentateuch, "Moses wrote of me," and of the Scriptures, "They testify of me."

Now higher criticism makes the fact clear that down to the exile, with



the exception of the reformation under Josiah, the Old Testament writings were not an important factor in the religious life of ancient Israel, but the oral teachings of Levites, priests and prophets. The relation of these to the written record of the Old Testament is the same as that of Christ to the written record of the New. The authority of the Old Testament then is mainly in its character as a record of the preparation of Israel for the coming of Christ. Anything in that record pertaining to worship, morals and doctrine, which is partial, incomplete, or contrary to the spirit and teaching of the New Testament must be subject to its authority, either to be supplemented by it or to be entirely set aside. Hence the Old Testament has no authority for the Christian, apart from the doctrine of Jesus Christ as contained in the New Testament. But while this is so, the student of the Old Testament is not to seek a conformity of its doctrine to the New Testament, but a mirror of the religious life of Israel at the different periods of its history.

The relation of the New Testament to the Old, as determining what is authoritative for the Christian, has been practically held since the days of the apostolic fathers, although in quite a different form. The ancient theory of the Old Testament, which worked much mischief, was that it was equally authoritative in its teachings with the New, hence that it was substantially on the same level. This led the apostolic fathers and those who followed them to transform the Old Testament into the New by allegorical interpretations, so that they explained away those things which were characteristic of the ancient dispensation, or viewed them in New Testament light.

Now higher criticism, through the rigid use of the historical method, has done away with all this. It shows the sharp distinction between the Old Testament and the New, that the Old Testament must be regarded simply as preparatory for the New. But it also has, as we have seen, a farther task. In every historical representation of Israelitish history the same principle has been at work as in the church until recently—all past codes and institutions have been interpreted according to the religious standpoint of the writer. The chronicler has interpreted history and ancient institutions according to the provisions of the Priests' Code dominant in his time (333 B. C.); the author of Judges, Samuel and Kings has interpreted his sources, even the most ancient, according to the Deuteronomic code in his time (602-561 B. C.). There was no more consciousness on the part of the chronicler or Deuteronomic editor of misreading history than on the part of Barnabas and Justin Martyr of misreading the Old Testament.

Thus there is no adequate explanation of the succession of acts in ancient Israel, beginning with the times of the patriarchs and closing with the days of Ezra and Nehemiah, except as we adopt the representation of the Old Testament of God's choice of Israel as a peculiar people, and of his working among them to fit them for a special mission among the nations. This fact higher criticism does not disprove.

We are now prepared to ask, in the light of higher criticism, in what sense the Old

Testament is an authority for us in history, worship, moral and civil life, law and prophecy, and in the ideals which it presents of the future.

1. The history of religion in Israel, as a transcript of God's dealings with his people, is authoritative with reference to the order and succession of events only as these are determined by the labors and investigations of the higher critics. These show how God condescended to a low stage of religious knowledge, such as we find among other ancient Semites, and that God had to deal with his people as idolaters and polytheists before he could raise them to a higher level, and as worshipers of a tribal god before they could conceive of Yahwe as the God of all the earth. The habit of the Israelitish historians in reproducing their sources as exactly as possible has left the critic, after he has separated them from later editorial additions and comments, the materials for the reconstruction of the ancient history by periods clearly showing a development, but one in which the divine Being is active at every stage.

Of course the ordinary practical use of the Old Testament narratives remains, without reference to their value as history. No Old Testament narratives are more instructive than those of the ancient patriarchs.

2. The Old Testament has no authority for us in guiding our action with reference to worship. A theory of the Old Testament which makes it equally authoritative with the New justifies the position of the Church of Rome, which really derives its theory of the priesthood, finding its apex in the pope, from the sacerdotal system of the Priests' Code as written down during the exile. In like manner the priestly robes and the splendor of the worship in the Roman Church may all be traced back to this code. All this is shown to be without authority for us, by the simple character of the ministry as set forth in the New Testament.

3. The authority of the moral and civil law was also set aside by Christ himself as temporary and dispensational. Any unprejudiced student of the Old Testament must perceive that it reflects an inferior system of ethics—not that such was divinely revealed, but that God, in dealing with Israel through Moses and other lawgivers, did not place an unattainable standard before them. Hence easy divorce, concubinage, polygamy, slavery, blood revenge, wholesale massacres and other features of ancient life were permitted to stand, not only without rebuke, but were also legalized. The attitude of the Christian is not to apologize for these things or to explain them away, but to leave them where the New Testament leaves them, both by direct precept and general principle. Christ, by his teaching, leaves no place for any of these institutions. Only false views of the authority of what is found in the Bible made those responsible for the massacre of St. Bartholomew seek for their justification in the slaughter of the Canaanites, or the Covenanters for their bloody work in the imprecatory Psalms. Almost every ecclesiastical cruelty and chicanery imaginable have found authority in the usages of a barbarous age, as truthfully recorded in the Old Testament, which are not in any sense divinely revealed.

4. The legal system is not authoritative for us, except as it contains eternal principles of morality.

It is true that our systems of jurisprudence are said to be largely built on Pentateuchal statutes. But all these should be put to the same test as the rest. Much of the harshness and severity of Puritan life arose from making provisions in the Old Testament of equal authority for Christians with those in the New.

But the modern critic, while helping to clear up the question of the authority of the Old Testament, has shed most valuable light on the codes by showing that there was not one Mosaic code, but several codes which were dispensational and progressive in character. It is most interesting to see God's condescension with respect to the ignorance and unpreparedness of ancient Israel, who, starting with their old Semitic foundations in their conceptions of God, of sacred times, places, sacrifices and personages, and with their inadequate views of sin and holiness, led his people by means of more elaborate systems to more spiritual conceptions of God, of sin, of holiness and of divine worship, marking a steady advance from the Book of the Covenant [Ex. 20-23] to the Priests' Code which furnishes the basis of the doctrine of the vicarious sufferings of Jesus Christ, as portrayed in the epistles of Paul and by the author of the epistle to the Hebrews. In this way we see a most interesting preparation for the coming of Christ in the successive legal systems of ancient Israel.

5. The authority of prophecy on the Christian of today is not in its marvelous anticipation of New Testament history. If prophecy were merely evangelical history foreseen, it would be very fragmentary and limited in its range. There are, indeed, such glimpses of the future furnished by the Old Testament through divine foreknowledge, but the higher critic has discovered facts regarding the origin and scope of prophecy, as always arising in the needs, conceptions and ideals of a given age, although reaching out infinitely beyond it, which furnish another example of the way in which God was directly educating his people for the coming of the Messiah. That coming is not prepared by directly revealing the God-man of the Fourth Gospel, for which ancient Israel was entirely unprepared, and which they could not understand, but by giving a series of representations of a Messianic King, joining on to the popular conceptions of the people yet always above them. We find the highest flight, however, not in a picture of a Messianic King, but in the person of the suffering and exalted Servant of Yahwe, as found in Isa. 52: 13-53. Undoubtedly this is the most powerful presentation of the mission of the Great Sufferer who was to come, which the prophet could never have drawn unless his hand had been guided by divine power. But not all these prophetic representations combined, without New Testament light, were sufficient to reveal the person, character and mission of the coming One. They are part of the great educational system through which God caused ancient Israel to pass, beginning with the exodus and virtually closing with the exile, although including the

establishment of the exiles in the new Jewish state.

6. The ideals of the future, as presented in the Old Testament, are not authoritative for us. A false view of the Old Testament as equally authoritative with the New is responsible for the picture which many Christians have formed of a Jewish millennium. There can be no question of the existence of such pictures of an earthly Messiah and an earthly kingdom. Pure literalism, which cannot discern the temporary and dispensational character of these representations as recognized by the higher critics, sees in them predictions which are to be literally fulfilled. But they are as inadequate to disclose the kingdom of the New Testament as the picture of the Messiah of the Old Testament can manifest the glory of the Son of God. These representations suffer under dispensational limitations. They are the best conceptions which ancient Israel under divine inspiration could formulate or receive. They are no more literal than the description of the new Jerusalem in Revelation.

7. The historical interpretation of prophecy has made it vastly more interesting and practical. Indeed, under New Testament guidance our knowledge of God's truth and will is greatly enhanced by a study of the Old Testament from the standpoint of higher criticism. We receive new and inspiring conceptions of the ways of God with man, and recognize the truth as never before of the character of God's revelation as described in Heb. 1:1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." This passage, in connection with 2 Pet. 1:21, is significant: "Men spake from God, being moved by the Holy Spirit." Reading these as they stand they refer to a revelation which preceded the record of it and which made the record possible, and which finds its ultimate authority in the words and deeds of Jesus Christ as found in the New Testament.

### The South's Loyalty Proven by the War

BY REV. F. E. JENKINS, ATLANTA, GA.

When the Spanish mine sank the Maine in Havana Harbor it sank far deeper all that remained of sectionalism in this country. Old Glory was not always popular in Dixie, but she is now greeted everywhere with enthusiasm. In private conversation and in public speech one hears expressions of the intensest patriotism and of the most devoted loyalty to the old flag. Men who have maintained their bitterness ever since the Civil War closed are avowing a change in sentiment. One of this class in Atlanta the other day said: "Two years of war with Spain would be a great blessing, for it would thoroughly cement this nation again." Others see that the cementing is already done.

The newsboys are calling edition after edition of the Southern daily papers, and they find eager buyers in abundance. These papers are not only filled with the latest war news, but their editorials breathe a spirit of loyalty not excelled in old Massachusetts herself. The refer-

ences to the President and his Cabinet, especially to Secretary Long, are of the kindest and most appreciative order. A member of Congress from South Carolina, a Tillman Democrat, said to me a day or two since: "We all believe in President McKinley. He is evidently trying to do the right thing all the time." The recognition of the South in the appointments of Generals Lee and Wheeler has been received with great satisfaction, and has added to the already burning enthusiasm. When General Wheeler appeared at Chickamauga in his new uniform he was asked how it felt to be in the United States army again. "I feel," he replied, "as if I had just returned from a furlough." Each Southern State has quickly filled its quota of volunteer soldiers, and thousands have been turned away.

A few days ago I visited Chickamauga. This beautiful national park, the scene of the great battle of Chickamauga, is in Georgia, nine miles from Chattanooga, Tenn. Between six and seven thousand soldiers were then quartered there. The villages of white tents were scattered over the great park of several thousand acres, and it took a drive of between five and ten miles to see all the camps. The troops were about evenly divided between white and colored and between cavalry and infantry. They were fine specimens of physical manhood, and one could not but feel that there would be hard fighting wherever they should be found in battle. Drilling was going on in all its stages, from the simplest calisthenics to the complicated maneuvering of troops on the field. It was a sight to stir the heart of any one who has a spark of love of country in his soul. The streets of Chattanooga, with their lining of flags, showed that something wonderfully stirring was about.

On our drive back to Chattanooga we overtook and invited to ride with us an old gentleman from the country, who, as he told us, was walking fourteen miles to the city that the horse might not be taken from the plow. He asked eagerly for war news. He proved to be an old Confederate soldier. "It is too bad," he observed, "to have another war, but this is our country and we must fight, if necessary. But I want to see no more family quarrels."

In the evening I attended the closing exercises of the annual spring festival at Chattanooga. They were held in the new auditorium, which seats five thousand, and this was full to overflowing with the *élite* of this and surrounding cities and towns. The hall was gayly trimmed with the stars and stripes, and patriotism was abundantly in evidence. After its set opening number the band played several pieces not on the program while some of the exercises were in preparation. When it played Dixie the audience broke out into enthusiastic cheering, but when it struck up America, with the first notes the whole congregation rose, without signal, moved by a common impulse, and stood in silence until the national air was played to the end. The same tune was played at the close, and the congregation again stood and this time heartily sang the words.

Patriotic references were numerous in the speeches, and every one was cheered

to the echo. Two sentiments received a special ovation: "Every able-bodied man in America a volunteer, now or at any time, to defend America, right or wrong," and "The United States supreme in the western hemisphere." Whatever else may grow out of this war, it is evident that it is proving a wonderful providence in healing the last remaining wounds of the Civil War, and in manifesting to the whole country that the past is past in the Southern States, and that they are as loyal to the nation as any other part of it.

Funny incidents are not wanting among the graver happenings. The mountain people of the South suffered severely in the last war. They are not all readers and they have not all grasped the present situation. War to them is the great Civil War, which to them at least was very near what General Sherman said all war is. Many of them fear that the Spaniards may soon be upon them with terrible destruction. The other day a woman in late middle life came down from the mountains of north Georgia, fifty miles or so, to the officials of the United States Court in Atlanta to get authentic information about the war. "Does yer reckon thars any danger fer we-uns up in the mountings?" she asked. "My old man and boys air hiding out in the mountings fer fear of the war, and the craps needs to be made ef thars to be any this year. Does yer reckon they'd be safer ter make the craps?" Another mountaineer came down to the court from a place nearly a hundred miles away in great trepidation. "Ain't yer mighty skeered down here?" he eagerly inquired. "We're powerful oneasy up in our settlemint. We-uns hev heered that them Spaniards hev flyin' squadrooms, and they does say that when one o' them squadrooms starts thars no tellin' whar it'll light ner what it'll do when its thar! We-uns er mighty skeered that one o' them squadrooms'll light in our settlemint." He lives about four hundred miles inland, but what hindrance would that be to the new-fangled war device, the "flying squadroom"?

I was talking with the Southern wife of a Southern physician this week. "The South was wrong and the North was right," she said. "Although many families treated their slaves kindly, it was slavery after all, and nothing can justify that." The South will continue to love the memory of Lee, Jackson and other heroes of the great Civil War. She will build more monuments and make more speeches glorifying those who fought so bravely, although so mistakenly, for her supposed welfare. The bands will still be greeted with cheers when they play Dixie. But she is glad slavery is gone. She is glad she is a part of the Union, and she is ready to fight to maintain it as bravely and as long as any other part of the country. Her heart is touched by Dixie, but her reverence is aroused by the strains and the words of "My country, 'tis of thee."

Dr. Andrew Bonar was out in Mr. Moody's garden at Northfield at early morn one day, talking with his host. Along came a band of happy students, who shouted out, "We've been having an all night prayer meeting; can't you see our faces shine?" Dr. Bonar turned to them and said, with a quiet smile and shake of the head, "Moses wist not that his face shone."



## Hands Across the Sea

Dr. P. S. Moxom's Address at the Congregational Union, London

Mr. Chairman, fathers and brethren: I feel singularly at home in this place. Indeed, I have been recalling to my mind the feelings of an old lady in the city of Raleigh in one of the Southern States during the last year of the war. The city had been occupied by the Confederate troops, and for some years the old flag—the stars and stripes—had not been seen at the masthead in the center of the city square. But one day the gray columns of the Confederates filed out of the city on the one side as the blue columns of the Union troops marched in at the other, and in a very few moments the old flag that meant an undivided country waved from the masthead. The old lady looked at it long and earnestly, and then said to some one by her side, in the dialect of her class, "Wall, there ain't nothin' furrin about that." I have a good bit of English blood in me. I bring you, sir and brothers, the greetings of the Congregationalists of the United States. This, I beg to assure you, is no ecclesiastical formality. It would not be on any ordinary occasion a mere formality with us to greet our brothers across the sea. Under the present circumstances, with the feelings that stir our hearts today, it is something vastly more. My message to you may be briefly given. I come and am commissioned to speak to you on behalf of an enterprise which we have in hand, and in which we hope you will heartily second us—the holding of a second International Congregational Council.

Following the example which you so well set us seven years ago, we propose to hold such a council in the city of Boston, during, perhaps, the last ten days of September of next year. The plan, in so far as it has been perfected, provides for gatherings for seven days—not all of them absolutely given to work, to high thinking and to noble speech, for there will be opportunity for entertainment and for diversion—but it is proposed to bring before that council the great questions in the realms of thought and of action that press equally upon you and upon us. It is our very earnest desire—desire is too weak a word—that you shall be represented by at least 100 delegates, and we ask you to send 200; and then with 100 from our colonies stretching over the world we shall hold such a meeting as perhaps has not been seen for many a year.

Is it asked by any one why such a meeting should be held? As I listened to your eloquent and altogether adequate address this morning, sir, I was delighted to find out on how many points your experience and ours run in parallel lines, covering, indeed, the same field. The differences are those which are caused by the presence amongst you of an Established Church, a blessing with which we are unacquainted.

The problems of thought, the problems of practical administration in many particulars that concern you concern us. The work that you have to do in some of your colonial fields is work which we have been doing, and which we must still do in considerable portions of our own country. The phrases that are used,

the motives that are urged, the aims that are stated are all familiar; we have a common aim and a common temper. I know the statement of the spirit of Congregationalism in England that was made by the chairman this morning would awaken rousing cheers in a Congregational meeting in New England and, I believe, throughout the whole of the country. We are looking for unity, for breadth with depth, for sincerity in following the great ideal set before us by our Master. We are praying and pleading and striving for the coming of the kingdom of God, and we ask you, brethren, to come and help us with your thought, with your inspiring presence, with the influence of the memories that gather about you from the work that you have done in the past, and enable us in the meeting of 1899 to exert an influence and to send forth a word that shall be felt throughout the whole breadth of the continent and throughout the whole breadth of the world.

There are differences between us, as there must always be between peoples who are bred under different conditions and in different lands, but we have much to learn from each other. Some of the problems which you have had to meet in your colonial missionary work we have found ourselves able to meet through the conservative force of our conciliatory methods. We would be glad to have you look at these methods closely; we should be glad to hear from your ablest speakers the statement of your methods, for a day at least will be given to the consideration of these problems which are peculiar to Congregationalism. It is not simply that we may strengthen the brotherhood of Congregationalists on the two sides of the sea, but it is that we may strengthen the growing tendency towards Christian unity regardless of name. There is something that is bigger than Congregational or Methodist or Baptist or Episcopal, and it is the Christian, the Christ man, the man whose heart is as wide as the world, but has not room enough in it for the memory of a wrong.

I shall be glad, Mr. Chairman and brethren, to take this opportunity to express to you something of the appreciation which is felt by the people of the United States, and which is felt most deeply by the wisest and the best, the appreciation of the attitude which England has assumed with reference to the present struggle. You will pardon me for a personal allusion. It was my fortune as a boy to march under the stars and stripes on the fields of the great struggle. I know what a flag means when it has been seen through the rifts of battle smoke. That gives it a dearthness which it seems impossible for it to have in any other way; and yet the other day when I read the telegram that said that the Leinster Regiment, as it marched through the city of Halifax—I think it was to take ship to return home—marched with the emblems of England and the United States entwined and cheering for my country, I felt more strongly than ever like taking the brave old banner of England to my heart, there to remain

side by side with the stars and stripes while I live. I should be glad to have you know, whatever may be the froth and the fume on the surface of certain journals, that the heart of the United States is sound in its sympathy with England and its appreciation of this country. Like you, we are troubled with jingoes. But they are very much like the frogs which a man once wished to provide to a caterer. He agreed to furnish him with two carloads, and when the day for their arrival came he brought in a paltry half-dozen. "How is this?" said the caterer; "you offered to bring me two carloads." "O," said the man, "when I went out into the swamps I thought by the noise that there were a million!" Jingoes are noisy, but the people upon whom you can depend are silent and pushing, and it is those people who will win. Without touching or entering upon the perilous grounds of politics in a religious assembly, I must still say that for a great number of years, to my personal knowledge—and from a very considerable knowledge of the breadth of our country from Maine to California—the sentiment of a just appreciation of English thought and of the English spirit has been growing; and the events of the last few weeks have brought millions of hidden blossoms into sudden bloom. We are not surprised at the way in which we feel, and that may be only because you, like ourselves, had been subject to the misinformat'ion of the people who run before they are sent and speak before they have learned.

Why should we not draw together in the great enterprise of the world's evangelization and the world's education? It is an old saying, and is emphasized by Edward Everett Hale in one of his most striking papers many years ago, *The Leaders Lead*. Do you wonder that we are strong with seventy-three millions of people stretching from shore to shore? We spring from England's loins; do you wonder that we have daring? We should be unworthy of the men who begat us if we had not. We belong in one kinship of race; we have one literature, we have one language, we have one root of deep tradition, reaching back through the centuries of the past, and where the Anglo-Saxon race goes, whether it be to Australia or New Zealand or North America, it has the same essential quality at bottom. It is that which has made you masterful in the world; it is that which, if it be recognized in the great bodies of the English-speaking and English-feeling races drawing together, will make them dominate the world in the interests of peace and of righteousness. I know of no such august possibility lying before any nation or any race as lies before us along the great lines of a progressive and pacific civilization. Mediævalism, with its barbarities, must pass from the earth. The time has come when strong nations must recognize their obligations and their responsibilities. The time has come when the strong nations who think alike on the great moral problems of our time must clasp hands and stand shoulder to shoulder.

Therefore, that we may promote true fraternity, a mutual knowledge, a mutual understanding, that we may promote a true Christian unity and the movement of our race along the same great line of world conquest in the name and in the spirit of the Master, we ask you to come. Send us at least 100 men; send us 200 if you will; and send their wives and children with them also. When we get you there if we can keep some of you we will do it. You have taken some from us; we have taken some from you; but it is passing to and fro, a settling here of Americans and a settling there of Englishmen, which has been silently weaving bonds that grow stronger as they grow tender, and that bind the two great races together.

But we are yet one race with an ever closer fellowship. God speed the day when to use the word "English" or "American" will mean the same thing on the higher plane of thought! God speed the day that wherever an American sees the Union Jack he shall doff his hat, and wherever an Englishman sees the stars and stripes he shall doff his hat too! God speed the day when the great interests that move us in our foreign missionary enterprise, if there be want here, shall draw supply from there; when our treasures shall flow together in the close sympathy of men who are in the grapple of a common conflict!

Brethren, my message is given. It is to plead with you, nay, to ask you as brethren, to send us your men, send us your greetings. Come and let us rejoice and think and labor together, and we shall push on a little the cause which we all so dearly love. And may the blessing of God and of his Christ and of the Holy Spirit be upon you and abide with you forever. Amen.

Rev. J. Guinness Rogers, D. D., following Dr. Moxom, said: It is only fitting that some reply should be given to the eloquent and impassioned appeal to which we have listened from our American brother. I do not think that he should be allowed to speak to us, and the echoes of his voice to die away, without there being returned to him the assurance of the pleasure with which we have listened to him, and of the hearty affection which we send back to our brothers across the Atlantic. There is no hope of the world, speaking after the manner of men, so bright, so glorious, as that which presents itself from the union of these two great peoples—ourselves and the United States—and there is no hope for the Christian Church, for the Protestant Church, for the Evangelical Church, for the conversion of the world and for Christian missions, like the joining hand in hand of the free churches on this side and the free churches on the other side of the Atlantic. I was rather afraid that he was going to depopulate our churches. It is an alarming prospect—200 delegates, wives and children! I am not sure whether they would not wish to have some of us back again. But, really, his eloquent plea was such that personally, had I been younger, I should have been disposed to say, though I never have gone, that I would go. I wish to tell him that my great reason for not going is that if I went I should never want to

come back again. That has always been my feeling, and the more I recognize the freedom and the earnestness of our American brethren the more thoroughly do I feel that he has cheered us. I say to him in your name—I am sure I may say it—Brother, you have greatly refreshed our hearts, and we pray to God that yours may be refreshed also.

### British Congregationalists' Sympathy for America

This year's assembly of the Congregational Union of England and Wales is probably the most memorable of the sixty-six that have been held. Certainly no one session could be more thrilling and impressive than that in London, Tuesday, May 10. I can personally vouch that during the last fifteen years Congregational brethren were never so deeply stirred as they were on this occasion. I have never taken part in any proceedings so solemn and



REV. P. S. MOXOM, D. D.

pathetic and at the same time so full of hopeful augury. The double cause of a manifestation of emotion so pronounced that there was scarcely a dry eye in the gathering which crowded the City Temple was the appearance on the platform of Dr. Moxom, with all that he said and represented, and the official expression of sympathy with the great Englishman, Mr. Gladstone, the great world-man, who, as Mr. Albert Spicer finely said, having taught us how to live, is now showing us how to die. Though the juxtaposition of the two events was largely accidental, they followed one another as by natural sequence and appropriately intermingled and overlapped; for the feelings they called forth were fundamentally the same—sympathy with righteous action and noble endeavor, in the one case of a nation, in the other of an individual—and had a common inspiration—the hopes and beliefs born of the gospel of Jesus Christ.

If any American had a lingering doubt as to the reality of the affection of Britishers for their brethren across the sea, surely it must have been wholly dispelled by the irrepressible and practically universal outburst of sympathy with the United States that has latterly been witnessed in this country. And let it be clearly understood that this sentiment was manifested before it was known how the fortunes of war would turn. As soon as your Government resolved to liberate the Cubans, before a blow was struck, the best elements in the nation applauded the decision, and made it clear that if

occasion arose we should be found on your side. So much has this feeling grown in volume and intensity that we feel the impulse is of God rather than of man, and, to quote the chairman of the Congregational Union, is hastening the coming of the day when all English-speaking peoples shall be united together for the furtherance of peace and righteousness. Again and again during the sessions of the union loving and yearning references were made to our American brethren, and nothing else that was said evoked such enthusiastic applause.

At the opening meeting the chairman, Rev. Alfred Rowland, having made the remark above quoted, Dr. Guinness Rogers, lamenting the compulsory absence of Dr. Berry, spoke of him as having been engaged in America in "one of the grandest and noblest works—seeking to draw close the bonds of loving brotherhood between the two branches of the great Anglo-Saxon race." Then, when the storm of applause had subsided, he added: "We have fallen upon times in which it is eminently desirable that all the world should know, especially that our American brothers should know, that the heart of the old country beats true, strong and deep in sympathy with them in their present difficulties." The applause which followed was even more emphatic and prolonged than the preceding outburst. The next morning, at the introduction of delegates from New Zealand, New South Wales, Africa, America, Ireland and Scotland, when Dr. Moxom was presented, the assembly, not content with giving him an extra long and cordial cheer, rose to its feet and waved. When it came to Dr. Moxom's turn to speak—the chairman in welcoming him having remarked that if ever there was a time when our hearts went out to our brothers in the United States it is just now, when we so heartily sympathize with them in their endeavors to enthrone righteousness and lasting peace on righteousness—when the representative of American Christians stepped to the front of the platform another mighty cheer went up. A more felicitous and appropriate speech than Dr. Moxom's could not have been conceived. The words were admirably chosen, the delivery had all the charm of spontaneity, and the undercurrent of feeling was so strong that at times speaker and audience alike were almost overcome. Throughout the speech the feeling grew more and more intense, and when the last word was uttered as one man they sprang to their feet and cheered and waved again and again. Everybody agrees with the *British Weekly* (Dr. Robertson Nicoll's paper) that you could not possibly have sent us a worthier representative.

The sad honor of proposing a resolution of sympathy with Mr. Gladstone in his time of sickness naturally fell to Dr. Guinness Rogers, the Nestor of the denomination, the consistent supporter and friend of the Grand Old Man. Before addressing himself to this, Dr. Rogers responded to Dr. Moxom's "eloquent and impassioned appeal," saying there is no such hope for the world, humanly speaking, as that which presents itself in the union of the two peoples and the joining hand in hand of the free churches of England and America. Turning to his special theme, Dr. Rogers delivered a speech full of tender feeling and expressed in most eloquent language. It was a scene to be remembered—the one old man, still vigorous, voicing a message of sympathy to the other old man, sick unto death. The veteran exactly interpreted the feelings of his hearers in such sentences as: "We, in common with all who have the capacity for appreciating true greatness, are reading with painful emotion and intense interest the last chapter in the volume of a noble, glorious and illustrious life, a life whose grandeur we seem to understand to some extent even now, but whose grandeur is sure to grow more and more upon the imagination and the hearts of men as they come to realize how disinterested,

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## THE HOME

### The Bobolinks

When nature had made all her birds,  
With no more cares to think on,  
She gave a rippling laugh, and out  
There flew a Bobolinkon.

She laughed again; out flew a mate.  
A breeze of Eden bore them  
Across the fields of paradise,  
The sunrise reddening o'er them.

Incarnate sport and holiday  
They flew and sang forever;  
Their souls through June were all in tune,  
Their wings were weary never.

Their tribe, still drunk with air and light,  
And perfume of the meadow,  
Go reeling up and down the sky,  
In sunshine and in shadow.

One springs from out the dew-wet grass;  
Another follows after;  
The morn is thrilling with their songs  
And peals of fairy laughter.

From out the marshes and the brook  
They set the tall weeds swinging,  
And meet and frolic in the air,  
Half prattling and half singing.

Still merriest of the merry birds,  
Your sparkle is unfading;  
Pied harlequins of June—no end  
Of song and masquerading.

What cadences of bubbling mirth,  
Too quick for bar and rhythm!  
What ecstasies too full to keep  
Coherent measure with them!

O could I share without champagne  
Or muscadell your frolic,  
The glad delirium of your joy,  
Your fun un-apostolic,

Your drunken jargon through the fields,  
Your bobolinkish gabble,  
Your fine Anacreontic glee,  
Your tipsy reveler's babble!

Nay, let me not profane such joy  
With similes of folly;  
No wine of earth could waken songs  
So delicately jolly!

O boundless self-contentment, voiced  
In flying air-born bubbles!  
O joy that mocks our sad unrest,  
And drowns our earth-born troubles!

Hope springs with you; I dread no more  
Despondency and dullness;  
For Good Supreme can never fail  
That gives such perfect fullness.

The life that floods the happy fields  
With song and light and color  
Will shape our lives to richer states,  
And heap our measure fuller.

—Christopher P. Cranch.

**An Assembly of Christian Mothers**

The annual meeting of the Union Maternal Association of Boston last week compared favorably with any session of the Mothers' Congress in its presentation of topics relating to the home and reached a far higher plane spiritually. It was good to forget the parliamentary drills and elaborate programs of our modern women's clubs and to come under the influence of the spirit of prayer and Christian fellowship which characterizes this old association, nearing its fortieth birthday. Needless to say that it is one of the earliest organizations of mothers. Its auxiliaries are to be found, not only in the vicinity of Boston, but scattered

here and there all over the world, among the colored mothers of the South and across the sea in missionary lands. The meetings, held in connection with the local church, at first took the form of simple prayer meetings, but of late years practical discussions of all sorts of household problems have become a feature. The devotional tone has never been lost, however, and it is this principally which distinguishes the maternal association from the modern mothers' club. Philosophy, kindergarten theories, scientific child study have their place, but there can be no bond between mothers so strong as a common faith in the Father of us all and a common desire to teach their children to love and serve him. If the maternal association can preserve its spiritual nature, and at the same time take advantage of the progressive methods of the modern woman's organization, it will find the favor it deserves among the mothers in our churches.

### Children's Companionships

BY MARY WOOD-ALLEN, M. D.

A handsomely dressed little boy stood looking wistfully out of the window of an elegant house at the play of three barefooted children in the yard of a small cottage across the street. "O, do let me go and play with them," he cried; "they have such fun."

"I really don't see, Robbie, why you want to go and play with those rude children. They have no nice toys like yours. Why can't you play with your express wagon or rocking-horse?"

Robbie glanced contemptuously at the beautiful toys and replied, frowningly: "They don't need playthings; they have each other. O, mamma, let me go; they are such beautiful children."

Mamma, looking out the window, saw only three noisy urchins "tooting" horns, playing drum on a tin pan, hallooing, climbing fences, tearing clothes and occasionally squabbling among themselves, and she did not enjoy the thought of Robbie looking and behaving as they did, so she said, quietly but firmly: "I can't let you go to play with them, but I'll play with you."

"O, mamma," said Robbie, despairingly, "you don't real play, you only play play."

What a keen insight into facts this little outcry displayed and what a longing for true companionship! It ought to have touched the heart of the mother with a new revelation of Scripture that "it is not good for man to be alone," be the man six years old or twenty-six or sixty.

As the adult man must live with his kind, so the child-man should live with his kind, and in the varying phases of child life learn to adjust himself to the demands of society. The one child among a family of adults does not learn the social virtues. How can he? He is in a world not made for him, not suited to him, and he is debarred from the world where his interests and opportunities are. He may be taught the superficialities of good manners, but there is nothing to develop within him the emotions, thoughts and desires which would engender the truest politeness. He does not seem selfish, it may be, because no

demands for generosity are made of him. He is not learning the property rights of others, because no one wants his possessions. He is not receiving lessons in yielding to the wishes of others, for in important matters he obeys commands; in his plays he has his own way.

A fond mother had brought up her only child in the most select solitude. His nursery was filled with everything that money could buy, his clothing was beautiful, his nurse constant in her efforts to amuse him, and yet the child manifested a depraved desire to run away and mingle with the ordinary children who played in the street. His father, a traveling man, was on one occasion home long enough to observe these facts, and said to the mother: "This boy must go out among his kind and learn some rugged virtues. He's a regular molly-coddle. He cries at the slightest hurt and whines over everything. If he were out there with other boys he'd get that knocked out of him."

The mother shuddered. "O," she exclaimed, "you wouldn't turn him out with those rough children! He would learn so much of rudeness. I want him to be a gentleman."

"And I want him to be a man," replied the father. "He must learn to be strong before he can be truly gentle. Weakness is not gentleness. If he will grow up not to lie or be a sneak, I can put up with the rudeness, which will be polished off as he mingles with refined society, but if he grows up not knowing how to be a man among men, he'll never amount to much, no matter how much polish he may have. I don't want him to associate with loafers or boys who are immoral, but the mere rudeness of our neighbor's boys is only the innate savagery which means the possession of strength and life. Our boy has this by nature and, if allowed to get rid of it by attrition with other children, will come out all right, but I fear if he is cramped and thwarted now he will be either a fool or a knave when he grows up."

The language was strong, but there is food for thought in it. Children need children, their peers, as companions. They need not be left to their barbarous instincts untaught and unguided, but they should have opportunity through their association together to develop in each other their gregarious instincts, that later they may understand life and know how to live the social life of the world, of business or of pleasure.

I knew a child who, brought up alone, did not know how to behave when other children came in to visit her. She would look at them timidly and then, perhaps, run to the piano and pound on it and sing at the top of her voice, or she would run up and down the room shouting loudly. Her mother could not understand why the child did not play with her little visitors, but the truth was she did not know how. The presence of another child elated her, and, as she knew no way to play with other children, she tried to entertain them by making a noise of some kind.

Observant parents can learn more of their children's true character by watching them in their play than in any other way, and if they are wise can use the knowledge thus obtained in helping

the child to overcome his defects and strengthen his character. Even children may have character, but they can only attain it by mingling with their kind. If taught self-control, truthfulness, honor, fair dealing and purity in childhood, not by seclusion, but by meeting the problems of child life under the sympathetic and not too obtrusive guidance of their parents, they will be fitted to meet bravely the problems of adult life when they are perhaps deprived of parental counsel and sympathy.

In excessive fear that their children may be injured by evil influences, parents lose sight of another fact, namely, that children may be taught to become positive moral forces for the influencing of their companions.

"He's not a good boy for you to play with," said a mother to her little son.

"But, mamma, I'm a good boy for him to play with," was the reply of the child, who consciously recognized his own moral worth.

This is suggestive. Why should not the child be taught that he is to be a moral power, taught that instead of being afraid of being led into wrong he is to be a conscious leader into righteousness. As he grows older he will meet evil in its various forms, and it may be that through negative training he will fall an easy victim to temptations; whereas, if he had been taught the positive side of virtue, had grown up with the consciousness of his own divinity and his obligation to lead others into paths of right-doing, evil would have had no power over him.

Child hermits are no more to be desired than adult hermits, but because children are immature of judgment their companionship must not be left to chance, nor must it be without supervision. The methods by which his associations shall be regulated must be left to the wisdom of the parent, but companionship of his peers the child must have if he is to grow naturally into the social life of the world, be it in business, pleasure, intellect or religion.

## The Home Life at Hawarden

BY FRANCES J. DYER

In no aspect does Gladstone's character appear to better advantage than when viewed against the background of his domestic life, which was ideal in all its relations. When in London, during his four terms as prime minister, the family occupied the official residence of the British premiers. It is a plain, dingy edifice, known as No. 10 Downing Street, with a big, old-fashioned garden out of sight of the passer-by, and windows which overlook the famous Horse Guards Parade. But around this unattractive house cluster memories of some of the most illustrious names of the past two centuries. Its first official occupant was Sir Robert Walpole, father of the brilliant Horace. Here lived Fox and Pitt and Canning, and the only occasion on which Lord Nelson ever met the great Duke of Wellington was within its walls. Into one of its rooms Lord Chatham was carried after he swooned in the House of Lords during the memorable debate on American affairs.

But despite these historic associations

the picture of Gladstone's home life which most appeals to our imagination is framed in that little village of Hawarden, six miles from Chester. This beautiful estate of 800 acres, covered with majestic trees, came to him through his wife, the daughter of Sir Stephen Glynne. Here they passed more than fifty happy years together and here six of their eight children grew up. This was the place where they celebrated their golden wedding in the summer of 1889. Two characteristic acts marked that occasion. One was attendance at church early in the morning to partake of the holy communion together, and the other was Gladstone's presence at the House of Commons, where he delivered an animated speech. Although the home was filled with guests, and a steady stream of congratulatory letters and telegrams was pouring in upon them all day, there was time to attend to these duties.

Through all vicissitudes the gentle, gracious wife was his inspiration, and his treatment of her was the perfection of deferential courtesy. No doubt his years were increased by her watchful care for his personal comfort. It was her loving hands, not those of a servant, which prepared the tumbler of eggnog with which he fortified himself for those long, exhausting speeches in Parliament, and it was she who gave the final touches to his attire before he took his way to the House for the evening battle. During those riotous times when the people were captivated with Lord Beaconsfield's dashing foreign policy, and were proportionately angry with Gladstone because he could not be forced into hostility to Russia, she faced the mobs in company with her husband. Day after day she fared forth, leaning on his arm, to take the accustomed walk or drive, in tranquil indifference to the roughs yelling at their heels. The secret of this rare serenity is found in the text which hangs over the mantelpiece in the statesman's bedroom: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

An idea of the daily routine at Hawarden Castle is gleaned from an account written by one of his daughters, Mrs. Mary Drew, who, with her little girl, Dorothy, is a member of the household. An unmarried daughter, Helen, has attained distinction as a scholar. Mrs. Drew tells us that work and worship, reading and recreation, were regular habits of her father's life. If he did not literally "scorn delights," he at least "lived laborious days." His prodigious capacity for work led to his being called "a steam engine on two legs." No one else in the family could compete with him in punctuality. He was promptly in the library, his "temple of peace," every morning at eight, and he never failed, unless detained by illness, to appear half an hour later at the parish church, three-quarters of a mile distant, for service. His son Stephen is the vicar, but the great statesman himself often read the lessons on Sundays until the large crowd of visitors obliged him to discontinue the practice in later years. In this little church the late Archbishop of Canterbury recently died upon his knees while on a visit to Gladstone, and only a few months ago a beautiful memorial window was unveiled in honor of the Armenian sufferers, and as a tribute to the one elo-

quent voice in England lifted in their behalf.

After breakfast the morning hours were devoted to business and study, but the afternoons were reserved for walks and visits, for correspondence and tree-felling. After the eight o'clock dinner he read again until eleven. The Grand Old Man was not above an occasional game at backgammon and he took great delight in music. He was not devoid of a sense of humor, as shown by an anecdote told by an American visitor at a time when wee Dorothy was about two years old. The gentlemen were gravely discussing protection and free trade when the child toddled past them in bare feet. Catching her in his arms, her grandfather exclaimed, his eyes twinkling with merriment: "There! when you return home you might say that in a free trade country even the children of the moderately well-to-do go barefooted!"

The methodical arrangement of his library, with its more than 20,000 volumes, may be inferred from this request which he once sent home: "Open the left-hand drawer of the writing table nearest the fireplace, and at the back of the drawer in the right-hand corner you will find some keys. You will see three on one ring. Send me the one with such and such teeth." His daughter said that his mind was arranged in the same way. He had only to open a particular compartment to find precisely what he wanted.

Volumes could be written concerning the charming hospitality of Hawarden, for Gladstone's friendships seemed to include all persons of note of the present century, from Arthur Hallam, a boyish chum at Eton, to Queen Victoria herself. His cosmopolitan range was seen at the time when the Fiske Jubilee Singers were entertained at the castle at a breakfast, and countesses and Negresses touched elbows at the table. After the meal the Negroes sang for about an hour, while their host sat on the sofa, his eyes moist with emotion. Then he went by special train to Windsor to meet the queen, and on the same afternoon made a great speech in the House of Commons.

Mr. Gladstone's urbanity and exceptional gifts as a conversationalist delighted everybody. The story is told that at a critical time in Irish affairs a certain Liberal peer was sent to his house to consult with the premier. On returning friends eagerly inquired what he said and what policy he recommended. The man hesitated and stammered out the reply, "Well, to tell the truth, the fellow was so wonderfully agreeable that we never got on to the subject of Ireland at all." His ability to talk on any topic—international copyright or earthquakes, early Christianity or modern cookery—sometimes led to misconceptions. For instance, he addressed a body of printers at one time in a way which showed such accurate knowledge of their art that a workman exclaimed in surprise, "Why, I didn't know Mr. Gladstone ever learned a printer's trade!"

One of the most conspicuous features of life in the Gladstone household, whether in the bustling city or in the quiet of the Hawarden home, is the manner in which Sunday has always been observed. No pressure of public business, no claims of visitors, no allurements of literary work



were ever allowed to encroach upon the sacred hours of the Lord's Day. Among all the utterances of one whose death is being mourned by two continents none is more significant than what he spoke not long ago into a phonograph as his message to future generations: "I owe my health and vigor through a long and busy life to the Sabbath Day, with its blessed surcease of toil." Words like these, together with the simple incidents collated in this brief sketch, are windows through which we look at a type of home which has made England glorious among the nations of the earth.

### Miss Dorothy Drew

[These lines, written on seeing a photograph representing Mr. Gladstone with his little grandchild, Dorothy Drew, seated on his knee, appeared in the *Westminster Gazette*, under the initials of T. D. S.—probably Mr. T. D. Sullivan.]

Little Miss Dorothy Drew,  
I would be glad if I knew,  
When you sit light and free  
On your grandpapa's knee,  
The talk that goes on 'twixt you two.

Do you tell him things he didn't know?  
Is he quick as a learner, or slow?  
If he plays any games,  
May I ask you their names?  
Can he skip, can he whistle or crow?  
  
Is he really good at bo-peep?  
Can he put a wee dolly to sleep?  
Has he stories to tell?  
Has he riddles as well?  
Do you give him great secrets to keep?

Dear little Dorothy Drew,  
For loving him well, as you do,  
And the joy you impart  
To his noble old heart,  
We are, all of us, lovers of you.

### An Opportunity in Women's Clubs

BY HARRIET KENDALL

One who is working for the advance of any movement appreciates the difficulty in enlisting new allies. We hold missionary meetings and the faithful attend them, temperance meetings and the hall is filled with devoted temperance workers. The advocates of woman's suffrage announce a convention and suffragists assemble in large numbers. The problem in all these cases is how to enlist those who are indifferent.

An ardent woman's suffragist recently addressed a certain woman's club. One lady, in commenting on the address, said: "Why is it that these women can never forget their hobbies?" The answer was: "Do they wish to forget them? When they speak at a suffrage meeting they reach only those who are committed to the cause, but when they address a woman's club they have a golden opportunity."

Some of us who read *The Congregationalist* have missions for our hobby, and it should be our constant endeavor as missionary enthusiasts to enlist the interest of new groups of hearers. Casting our eyes about for opportunities, they fall on the women's clubs, which are such a prominent feature in the life of our day. We remind ourselves of the devotion and enthusiasm which women bring to every cause they espouse, and we wonder if these clubs, which are already reaching out philanthropic hands in many direc-

tions, might not be led to care for all mankind. More and more club women are finding out that they do not live to themselves alone; the sanitary conditions of public schools, the well-being of children and of the poor and suffering are receiving their thought and attention.

Now cannot these ladies, who have developed an interest in slum children, be persuaded to care for the boys and girls in black, brown and yellow over the seas? Clubs which present pictures and casts to public schools for the benefit of the children of the motley throngs from all over the world who come to our shores, might be equally kind to the alien children who stay at home. One means of bringing this about would be for missionary women residing or sojourning in this country to enter the lists as lecturers for clubs. Having lived for years in foreign lands and knowing and loving the people in them, they are often better qualified to give interesting addresses than hurried visitors to these countries.

What more interesting, if properly treated, than a lecture on India, with its ancient civilization and literature and wonderful architecture; or Japan, with its progressive people, so brave, so patriotic and such lovers of nature; or China, a cultured nation for millenniums? Such lectures are already offered by one woman of our acquaintance, a native of India, on the two great Hindu epics and kindred subjects. Nor do lectures on missionary lands and ancient literature offer the only means for creating a favorable impression concerning the work of Christian missions. We know of a popular lecturer in current events who never misses an opportunity to call attention to the heroic deeds of missionaries or to emphasize their service in diplomatic and educational circles.

One instance of the interest in missionaryaries which may be aroused in woman's clubs was seen at the crowded meeting held in Boston some months ago, when the Clover Club of Silinda, East Africa, was received into the State federation of clubs. In commending this organization to the consideration and care of the clubs represented the presiding officer said: "I do not commend these missionary women to your sympathies; they do not want them; their work is their exceeding great reward." Nevertheless, we can imagine it is no small comfort to the African workers to be allied with their Massachusetts sisters, and we may hope that the recognition of the Clover Club is a step toward a broadening of the field of interest and effort in women's clubs.

### A Dog Lover

The late Maria Louise Pool was exceedingly fond of dogs. They figure prominently in her books, and the reader is made to feel the individuality of the animals as strongly as that of the quaint New England characters which Miss Pool portrayed with so much humor. One volume, *Boss and Other Dogs*, is entirely devoted to stories of her canine friends, and is dedicated "to the memory of Orlando, Yorkshire terrier, most gay, most sagacious, most devoted of companions."

One of the most characteristic sketches in this collection is entitled *Concerning Laddie and Others*, and tells how the narrator came into possession of a new dog and about his introduction into the family. Laddie was a young collie of a pale yellow color, with white paws and a large splash of white on his

breast. His eyes were hazel; his ears were cocked to precisely the right pitch of alert insight and inquiry as to the doings of the world; his tail magnificent in looks and eminently cordial in carriage. This splendid creature had lost his way, and made friends at once with the woman who chanced to encounter him on a country road. She took him home, secretly hoping that the owner would never claim him. At the door Sandro, a blue and yellow Yorkshire terrier, welcomed him with friendliness. There were two more meetings to come, which Miss Pool describes thus:

I opened the door and we three entered the kitchen. The "lady" who helps me in the housework was upon her knees on the floor. There was a wide strip of wet boards in front of her. She was tall and spare, with high cheek bones and very light eyes. She had only two teeth visible—a front upper tooth and a front under tooth—and as these were precisely opposite each other when she shut her mouth, which she occasionally did, her mouth was peculiar.

When this lady came over from Burnt Swamp to help me do the work I told her plainly that if she did not like dogs she would better not come to my house. She made answer that she did like dogs—in their places. Furthermore, she informed me that her aged mother was dependent upon her, and that if I didn't let her come she "s'posed her mother'd go to the poor-house." So, though I did not approve of the way her eyes were set in and could have wished that she had more or fewer teeth, I engaged this lady to help me. She was capable and she treated the dogs well, not from love, but by reason of what she called a "cast-iron resolution to do her dooty by 'em."

Roxy sat back on her heels as I opened the door. Her mop was dripping in her hands. She seemed to be guarding the place in the floor that she had washed as she stared at us. Sandro entered first and was followed by the collie.

"O, my gracious!" cried Roxy. "You b'en 'n' got another? Git away!" as Laddie advanced toward the wet floor. He paused, panting. "There's gravel in his feet," announced Roxy. "Where'd you git him?"

I explained, a trifle subserviently, that I had met him on the west road and he had come home with me, and that I supposed he would soon go away.

"Is there any of that beef left?" I asked.

Roxy nodded, sternly. She was glaring at this newcomer, who seemed to have no idea that there could be any one in the world who would not welcome him cordially.

"Where are the other children?" I asked.

Let me explain that I often called the dogs by that term. Of course it was foolish, but a great deal may be forgiven in a poor spinster who has a lady from Burnt Swamp to help her do her work.

Before Roxy could reply there was a scratching and whining at the door which led into the woodshed.

"I put 'em in there," explained Roxy, "so 't they shouldn't tramp all over my floor 'fore it got dry."

I tiptoed into the shed. The children usually accompanied me on my walks, but this was one of the times when they remained at home. They were a silver Yorkshire, Gypsey by name, and a black and tan King Charles. Gypsey had been given me because her owner wished to "set up dressmaking" and was fearful that patrons who came to "try on" might be afraid of hydrophobia. The King Charles I had deliberately gone to Boston and bought, hearing of her through a friend. I had done this though I knew in my inmost consciousness that my two terriers were enough, and that Stuart—so I named her—would be one too many. But she wasn't. She was utterly charming—too young to grieve for those she left and old enough to become devoted to me.

Now as I opened the door these two

threw themselves upon me tumultuously. Then, perceiving the stranger, they drew away and prepared for the first interview.

Roxy had risen from her knees and come forward. I heard her snuffing. She invariably snuffed when displeased.

"I'll bet a dollar you'll keep that one, too!" she exclaimed. "I declare, I do begretch the licenses you'll have to pay. I s'pose they'd 'bout keep mother in sugar—she ain't one as wastes nothin'."

I used often to think that Roxy Southworth, as a means of discipline, was invaluable.

I turned round upon her now and said, "I can't keep him. He isn't mine."

She made answer, "I'll bet a dollar you'll keep him."

And she did, but we have not room to tell how it came about.

## Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.

### 40. A DOZEN FLOWERS

(Name the flower and name the author of the accompanying verses.)

1. Found in wet places; low; leaves rounded; flowers golden-yellow, of five to nine sepals.

Open afresh your round of starry folds  
Ye ardent \*\*\*\*\*  
Dry up the moisture from your golden lids.

2. In edge of woods; low; slender; leaves of three distinct leaflets; flower of four to seven white, pink or purplish sepals.

Within the woods  
Whose young and half-transparent leaves scarce cast  
A shade, gay circles of \*\*\*\*\*  
Danced on their stalks.

3. Growing in water; August; leaves rounded; flowers large, white, fragrant, with many waxen petals and yellow stamens.

Stilly and lightly their vases rest  
On the quivering sleep of the water's breast.  
Catching the sunshine through leaves that throw  
To their scented bosoms an emerald glow.  
And a star from the depths of each pearly cup—  
A golden star unto heaven looks up.

4. Found in fields; about one foot high; hairy; leaves three-divided; flowers deep, glossy yellow.

Its tiny polished urn holds up,  
Filled with ripe summer to the edge,  
The sun in his own wine to pledge.

5. A tree? cultivated; leaves opposite, seven-parted; flowers in a large, dense, pyramidal cluster; petals five, irregular; white, spotted with purple and yellow.

The gray \*\*\*\*\* little hands unfold  
Sotter'n a baby's be at three days old.

6. Rocky cliffs; slender; five to twelve inches; root-leaves heart-shaped; stem-leaves linear and smooth; flowers bright blue, nodding, bell-shaped.

\*\*\*\*\* raised its head  
Elastic from her airy tread.

7. Fields and meadows; somewhat hairy; leaflets three, oval, toothed; flowers in ovate heads, small, of five irregular petals; crimson or white; fragrant.

Sweet by the roadsides, sweet by rills,  
Sweet in the meadows, sweet on hills,  
Sweet in its white, sweet in its red;  
O, half its sweet cannot be said.

8. In gardens; low; leaves oblong, wrinkled-veiny, covered with down; flowers in flat clusters, deep yellow to orange; corolla concave or cup-shaped.

The \*\*\*\*\* tall her pensioners be:  
In their gold coats spots you see;  
Those be rubies, fairly favours,  
In those freckles live their savours.

9. Cool bogs in north; shrub, one to two feet; leaves oblong, pale; flowers deep purplish-rose, two-lipped, coming before the leaves.

The purple petals fallen in the pool  
Make the black waters with their beauty gay;  
Here might the red-bird come his plumes to cool,  
And court the flower that cheapens his array.

10. Sterile ground or cultivated; leaves heart-shaped, from the root; flower of five unequal petals, the lowest one spurred (double in cultivation), pale blue to deep purple.

Such a starved bank of moss,  
Till, that May morn,  
Blue ran the flash across;  
\*\*\*\*\* were born!

11. Tall shrub; gardens; leaves ovate or heart-shaped; flowers in crowded compound pyramidal heads, shades of purple or white.

\*\*\*\*\* has a load of balm  
For every wind that stirs.

12. Herb, cultivated, climbing; leaves compound, having one pair of oval leaflets, and terminating in a tendril; flowers showy, in axils of leaves, papilionaceous; many colors.

On tiptoe for a flight;  
With wings of gentle flush o'er delicate white,  
And taper fingers catching at all things,  
To bind them all about with tiny wings.

M. H. TATNALL.

[A beautiful little collection of thirty polished gem-stones will be awarded the reader sending, within ten days from date of this issue, the best list of the flowers; and the works of one of the poets quoted—the editor's selection—will be given for the best list of the poets' names. It will not be surprising if no solver gets full lists. Both prizes will not be awarded to one person, and the editor reserves the right, if there should be a tie, to select the winning list for any special merit that may appear.]

### 41. CHARADE

The FIRST is a troublesome rodent;  
The LAST is suggestive, in short,  
Of an organization we couldn't  
Well spare, while it still "Holds the fort."

Reversed, and the FIRST, to hint clearly,  
Is a fragment, the LAST will defile;  
The WHOLE names that abbot—but surely  
To tell you more isn't worth while.

NILLOR.

### ANSWERS

35. Can-dent, can-did, can-on, can-on-ship, can-so, can-trap, can-buoy, can tile, can-not, can-ta-ta.

36. Never; for one foot is always an integral number of feet and the other a fractional number from the starting point.

37. 1. Schenectady. 2. San Francisco. 3. Rochester. 4. Poughkeepsie. 5. Manchester. 6. New Orleans. 7. Steubenville. 8. Paterson. 9. Monroe.

38. Esora. (Reversed, "a rose.")

39. Flight, light.  
Rev. Henry Lincoln Bailey, Middletown Springs, Vt., gave answers to 31, 32, 33, 34; Mrs. M. A. Harrington, Webster, Mass., 31, 33, 34; Susan F. Paine, East Woodstock, Ct., 31, 32, 33, 34; Abbie A. Tidd, Westboro, Mass., 34.

The printer found it necessary to put over the charade noticed in the last "Tangles," making the note somewhat puzzling. We now expect to test the skill of the "hunter" who very neatly tendered the floral "compliments of the season" to the author of 34. "A very neat conceit" is a comment upon 33, a charade that we believe deserves a second perusal at this season. The solver who asks about prizes will find the prize puzzles designated when they are published.

What a divine thing is work! There is nothing more calamitous than being idle. The multitude of the idle in England is its great calamity. To have a leisured class seems to some of infinite consequence to our economical system. A leisured class that is not an occupied class is a mere calamity to a state. The divinest thing that lies upon men is the need of work. He who is made to toil learns to be virtuous. He for whom all things toil, and who has no need either to toil or to spin, he is the person that suffers calamity, and nature has much to do to keep him in the path of rectitude and peace.—*Principal Fairbairn.*

## Closet and Altar

Seek the Lord, till he come and rain righteousness upon you.

For we, even when we shall be saved, shall yet retain our own nature and shall still continue finite beings; yea, and shall there also see a disproportion between our Lord, our Head, and us; for though now we are, and also then shall be, like him as to his manhood, yea, and shall be like him also as being glorified with his glory, yet he shall transcend and go beyond us as to degree and splendor as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.—*John Bunyan.*

Then bless thy secret growth, nor catch  
At noise, but thrive unseen and dumb;  
Keep clean, bear fruit, earn life, and watch,  
Till the white-winged reapers come.

—*Henry Vaughan.*

Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane, but in a bush, a humble, slender, abject shrub, as if he would by these elections check the conceited arrogance of man.—*Owen Feltham.*

A good deal of the trouble of God's people ariseth from a misapprehension of God; they judge God by their own sense, not by his promise; by their own frame, and not by his constant nature.—*John Mason.*

Lord Jesus, be near,  
Thou seest us here;  
Unite us in heart;

Dear Lord, come and bless us, our Brother  
thou art.

Soon make us to be  
Well pleasing to thee;  
'Tis time and 'tis right

To bring forth some fruit that shall yield thee  
delight.

—*Count Zinzendorf.*

We bless thee, O God, for the beauty of the earth. Its delight of blossom and its promise of fruit bearing lead our hearts up in gratitude to thee. Its throbbing life that climbs in every vein and spreads abroad in leaf and flower, its joy of the bird's song and the lamb's frisking and the herd's content come of thy bounty. Help us to leave behind us every wintry doubt and fear and discontent, and, welcoming the life thy Spirit brings, to grow in Christ's likeness, as the trees grow each in the likeness of its own kind. Are we not children by thine own choice of fatherhood, O God? Give us a child's joy that we may enter in to thy content with the works which thou hast made. Prepare our hearts for fruit bearing and may thy life within us grow ever strong and pure, rich with all hope, ready for every needed sacrifice, overflowing with thy peace through years of earth and all the glorious ages of the eternal life with thee. Through every gift that speaks to sense, fragrance and beauty and music, kindle our hearts to anticipation of that home where thy presence shall be the secret of delight, through Jesus Christ our Lord. Amen.



## The Conversation Corner

**I**T is a long time since we have hung out our "Corner sign," and some of our new members may not know that it is our sign and motto and business—to ask, to seek, to learn. But I have a special reason for exhibiting it now. It is my turn to ask a question. Just as I was beginning to write this Corner, with the picture before me which was to adorn our page, I found that I could not find the letter which came with it, and all I can remember is that I have forgotten all about it! I have looked in every drawer and pigeon-hole and bunch of letters, and have even lifted up—one side at a time—Kitty Clover, who lies like a great paper-weight on my desk, but it is of no use. I think I know the initials of the party who may have the missing letter, but I will not expose him. Will the sender of the photograph please write me again about it? And to save several others, whose contributions to the pictorial department have not yet appeared, the trouble of writing, I will simply give *Argus* as the password, for I certainly need a hundred eyes to keep track of all the children's and old folks' letters, saying nothing of those from young and old which have no signatures or only initials—the writers of such need never expect to see or hear from them.

And now you can use the **?** to ask for the letter which D. F. "left over," as he calls it, last week.

SYDNEY, AUSTRALIA.

Dear Mr. Martin: I was very pleased with the pictures you sent out to me [probably the "souvenir sheet" of Corner pictures], and also with the picture of our Australian laughing jackasses which appeared in your paper [see Corner of Jan. 13]. I am wishing to tell you now of an event which happens every year here—I don't know whether you have any in America. It is the Agricultural Show. It is an exhibition which the big firms of Sydney send in—such things as windmills, agricultural implements, steam engines, horses, hardware, milk, dogs, pigs, ponies, vehicles, bicycles, sheep, cattle and such like. All the steam engines, threshing machines and things like that are all in motion. And you can see all this for one shilling and sixpence, and children for sixpence. In many cases the people give away samples, as blue, cocoa, soap, and on the day when I went to the show the Sydney Lager Beer Co. was actually giving away little glasses of lager beer! One of the most interesting things about the show is the jockey's hurdle-jumping and water-jumping. They get prizes for this, and it is very nice, although they get hurt sometimes. But now, having said all I can think of about the show, I must close, and I still remain,

Your Cornerer, CARLE A.

I know what hurdles are, but I do not understand what the "water-jumping" is which Carle mentions. His letter is interesting as showing one phase of life in that far-away corner of the globe. As you see, it is not so much different from a "cattle show" or a "mechanics' fair" in New England. And why should it be? Englishmen settled Australia, as they did our country. That is only another *New England*—and I am interested, in looking up Carle's home on the map, to see *New England Range* attached to a line of

mountains there. Other names are evidently brought from the mother country, as many of the names of the towns in which you live were given in affectionate remembrance of your forefathers' "old home" across the Atlantic. In other words, those people are only our distant cousins. That is one great good which may come from this strange war with Spain, that it will unite together in warmer friendship the great English-speaking nations, who have the same history, the same religion, the same principles of government and law and freedom. What a grand thing it would be—if it could be honorably and honestly done—if the Philippine Islands should come under British rule, and so under the controlling influence of English rather than Spanish civilization—Bibles and schools rather than bullfights!

And now I have a letter from another very distant cousin of yours, whom you have made a brother by your kind care. I suppose that his ancestors, like yours, came from England once and settled in Newfoundland or Labrador, and so it happens now that he has a warm place in our Gabriel-Pomiuk Memorial Cot—as well as in our hearts.

BATTLE HARBOR, LABRADOR.

Dear Mr. Martin: Thank you very much for your letter. I liked it very much. Santa Claus brought me a drawing-slate, a pair of cuffs and lots of sweets. My birthday was on St. Stephen's Day. I should like to be as good as St. Stephen. Sister goes for long walks on snowshoes and rides on komatiks. She gets her nose and ears frost burnt. Doctor has been away all the winter. I want him to come home very much. It is lonely without Gabriel. I don't hear him playing the music. Good-by, Mr. Martin. TOMMY.

An accompanying note from "Sister" is dated Jan. 29, so that I suppose the letter went by dog-sledge away up the coast, along the Straits of Belle Isle and the "North Shore" to Quebec. In another month the ice blockade will be broken, so that we can hear from the frozen coast by vessels sailing to St. John's. Of course you understand that by "cuffs" he does not mean the starched nuisances of civilization we call by that name. I venture to say that they are made of woolen yarn and really keep his wrists warm! We are glad that Tommy does not forget our dear little friend, Pomiuk. He might try to imitate him as well as St. Stephen—better yet, to imitate Jesus Christ, the Master of both Stephen and Gabriel.

Here are two questions (**??**) which have been in the drawer a long time:

MASSACHUSETTS.

Dear Mr. Martin: We have been discussing in our store the age of the Chicago girl in the Corner of March 17, who, you thought, was "quarter of three." Is she two years and nine months, or two years and three months? What say the Cornerers? Mrs. B.

NEW YORK STATE.

Dear Mr. Martin: What will the year 1900 be in Roman numerals? MDCCC.? MDCCD.? MCM.? J. J.

That last is a practical question, for we must soon begin to use that date. What did our elders write a hundred years ago for 1700?

Mr. Martin

## Corner Scrap-Book

FOR THE CHILDREN

I should think kings and queens and such folk would enjoy doing good to children. During Kaiser William's visit to Budapest (what country is that in?) an errand boy stole three pence from his employer, who threatened to discharge him unless he returned the money. The boy wrote to the emperor:

*My Dear Emperor:* I am a poor errand boy and have stolen three pence from my employer. Now I must pay it back, but I have no money. Please send me a few florins. With best greetings to your wife and children. Yours respectfully, KARL.

The next day he received a letter, telling him to call on the German consul in the city, who gave him ten shillings. The boy's faith in the goodness of the great emperor is very pleasing, but I should like the boy better if he had expressed a bit of sorrow that he had been a thief, and the kaiser better if he had given him a bit of kindly advice.

This is a better story about a little girl in England who wrote to the Queen about her lost doll. She told her that it had fallen into a hole in the hill, and she supposed it had gone through to the other side of the world. As that belonged, she had heard, to the Queen, she wished that she would give orders to have the doll returned to her. Her Sovereign Majesty looked into the case and found that the little girl was sincere and rewarded her faith by sending her a new doll.

Something was said in the adjoining Corner about English law. It means justice between one man and another, without respect of persons. I have just read of this instance. A man had violated a law by leading an unmuzzled dog across Windsor Bridge. He was summoned before the court and claimed exemption because the dog belonged to the Queen. But the magistrate said: "The bite of the Queen's dog is equally dangerous with any other dog. The Queen must pay a fine of five shillings"—and she did.

Speaking about a dog in court, here is a story from Maine about a bear in court. A man had captured in the woods a young bear, which grew up at his home and was very tame, obeying his master like a dog. Seeing one day a team coming up the hill, which he knew was loaded with apples, he stood at the top of the hill and waited for it. The driver was walking behind. The bear suddenly stepped in front of the horse and frightened the horse so that he ran, spilling all along the road pippins in plenty for Mr. Bruin. When the runaway horse reached Brownville he met a funeral procession, and one of the carriages was smashed by the collision. The owner claims that Joe Grant's bear was responsible for the accident, and sues Joe Grant for damages. I would like to have heard the judge's charge and the jury's verdict. Has a bear no rights? If he was a well-behaved bear and injured no one, was he guilty of breaking any law because he picked up and ate apples which fell from a passing cart? Would not any Maine boy have done the same? Was he to blame because the horse got frightened at the mere sight of his fellow-creature and ran away? I do not know what the Cornerers think about it, but if I were a Maine lawyer and in court when the case of *Commonwealth vs. Bruin* was called, I should have offered my services as counsel for the defendant. I hope the bear was acquitted!

I did not know that bears were so common in cities in Maine until not long ago a Bangor gentleman informed me that he had recently seen one on Main Street in his city in the daytime. On questioning him farther about it, he said that it was (I think) on sale to any lovers of bear steak!

L. M. M.

## THE SUNDAY SCHOOL

LESSON FOR JUNE 12

Matt. 27: 35-50

## Jesus Crucified

BY REV. A. E. DUNNING, D. D.

The cross of Christ has come to be recognized as the true interpreter of history. An eloquent preacher says: "Historians may take up the crown of thorns and crush it down upon Jesus' head, but they must say that history changed its course when Jesus died. Skeptics and scoffers may shake their dice at the foot of the cross, but they must say that those pierced hands lifted empires from their hinges and elevated the world to new ideals."

But the impression of the meaning of the cross to those who already recognize its place in history is best received by silent meditation on the facts of the crucifixion of Christ as they are stated in the gospels. The question which arises from such meditation is, "What is the meaning of the crucifixion for me?" To this question, the most important ever asked by any one, the Word of God answers:

1. The crucified Jesus was the Son of God. To this supreme fact the angel Gabriel bore witness to the mother of Jesus—"that which is to be born shall be called holy, the Son of God." John the apostle declared of Jesus that "the Word became flesh . . . the only begotten Son." John the Baptist, after the baptism of Jesus, said, "I have seen, and have borne witness that this is the Son of God." The frightened disciples on the tossing lake, when they saw the power of Jesus in calming the sea, worshiped him, saying, "Of a truth thou art the Son of God." When the disciples were called on by him to testify who he was Peter said for them all, "Thou art the Christ, the Son of the living God"; and Jesus assured him that the statement was a revelation from the Father in heaven. Three times in the hearing of men the Almighty Father called him "my beloved Son." Jesus solemnly declared to the chief priest and to all the priests and scribes that he was the Son of God. When he hung on the cross they taunted him, saying, "He said, 'I am the Son of God.' . . . If thou art the Son of God, come down from the cross." When the Roman captain and his fellow-soldiers heard the last cry from the lips of Jesus, remembering the taunts they had heard all day and awed by the solemn scenes they had witnessed, they said, "Truly this was the Son of God." To this all these witnesses agreed.

Yet Jews and Gentiles insulted him, smote him in the face, spat upon him, pressed into his temples a crown of thorns, stripped him, scourged him, cursed him, marched him through the streets of the city he most loved, bearing his cross on his bleeding shoulders, out on an eminence beyond the gates. There they nailed his body to the cross, thrust it with a jar into the socket which had been dug for it in the ground and then mocked him till he died. He was the Son, whom God "appointed heir of all things." "He hath on his garment and on his thigh a name written, King of kings and Lord of lords."

2. The Son of God was crucified by sinners. The high priest officiated. Other priests assisted in offering the last great sacrifice. Unconsciously, as they did this service, they proclaimed the truth it signified. Caiaphas, not knowing the meaning of his own words, but speaking as high priest, declared that it was fitting that Jesus should die for mankind [John 11:50]. The chief priests, mocking, said, "He saved others; himself he cannot save." The power to crucify the Christ was given to them and they used it. "This," he said, "is your hour, and the power of darkness." Peter declared in his first sermon, "Ye men of Israel . . . Jesus of Nazareth . . . ye by the hand of lawless men did crucify and slay." Sin brought about the sacrifice for sin.

3. The Son of God offered himself as a sac-

rifice for sin. No one took his life against his will. "No one taketh it from me, but I lay it down of myself," he said. He came "to give his life a ransom for many"; to teach men that the end of living is gained only by giving self to the service of others; to draw and attach all men to himself by being lifted up on the cross; and, having overcome sin and death, to bind all men into one brotherhood.

It was not the thought of glory that moved him to set his face to go to Jerusalem that he might be delivered to the Gentiles "to mock and to scourge and to crucify." It was love to lost men, who by their own wickedness had thrown away happiness forever. It was a love that reached beyond the men of his own nation and time—to us who have sinned as they sinned. He "suffered for sins once, the righteous for the unrighteous, that he might bring us to God." "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

4. The mission of the Son of God is fulfilled through the acceptance by sinners of the sacrifice of himself. By that sacrifice the love of God for sinners is manifested, and by accepting it we find our sins forgiven and are brought into a new life. To reject that sacrifice is, so far as one can, to defeat the purpose of God in human history. But it only secures self-destruction. Jesus presented himself to the Jews as the stone which the builders rejected. "And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." But to accept Christ's offer of pardon and life through his sacrifice is to please him more than any other act in the world can do. The perfect obedience of angels does not give him so great joy as a sinner's acceptance of forgiveness through his death [Matt. 18: 13]. This is the central experience in each renewed life. "So I saw in my dream," says John Bunyan, "that just as Christian came up with the cross his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in and I saw it no more. Then was Christian glad and lightsome and said, with a merry heart, 'He hath given me rest by his sorrow and life by his death.'"

The cross is the central fact in all human life. The opening sentences of Collier's Great Events of History are these:

The great central event in all history is the death of our Lord and Saviour Jesus Christ. The centuries circle around the cross. Hundreds of stately figures—some in dazzling luster, some in deepest gloom—crowd upon our gaze, as the story of the world unrolls before us; but infinitely nobler than the grandest of these is the pale form of Jesus, hanging on the rough and reddened wood at Calvary—dead, but victorious even in dying—stronger in that marble sleep than the mightiest of the world's living actors, or than all the marshaled hosts of sin and death.

The whole universe has nothing in it so important as the cross of Christ. To know its meaning by having heard the assurance of forgiveness for sin from the lips of the cruci-

fied Saviour is to know the mystery of eternal life.

## The Church Prayer Meeting

Topic, June 5-11. The Conversion of the Young the Hope of the Church. Deut. 6: 1-7; Prov. 22: 1-6; 2 Tim. 1: 1-10. They are most easily won. Most likely to illustrate piety of a high type. Most successfully trained to Christian service.

[See prayer meeting editorial.]

The London Religious Tract Society has lately celebrated its centennial. During the 100 years it has circulated 3,215,615,110 books, periodicals, tracts, etc.

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## Progress of the Kingdom

### FRUIT IN THE OLDEST FIELD

The American Board's last annual report of its oldest mission, the Marathi, in western India, shows 748 persons received on profession of their faith. This is more than three and a half times as many as have ever been converted before in the most successful years. In one village a school established fourteen years ago has been kept up without apparent results, but during the last year that village has witnessed the baptism of twenty-five persons. One little church, which has hitherto had a hard struggle to live, has seen the conversion of more than twenty adults. Miss Mary B. Harding, daughter of Rev. C. Harding of Sholapur, is the twenty-fourth in the list of missionary children who have joined the mission. There are forty native agents in 109 out-stations. The net gain of communicants is 605 and the total at the end of the year is 3,354. Of these 1,806 are men and 1,548 are women.

The reports of the common schools contain many accounts of children suffering from famine or bereaved of parents by the dreadful plague. In the Rahuri district all village schools were affected by the famine, but few were entirely given up. The people in many towns went to the relief works with their children, leaving their houses looked up. At the Bombay church Sunday school there have been as many as 450 present. Comparatively few Hindus openly express doubt as to the very great value and even the superiority of Christ's religion to their own, and a larger number than ever have accepted him and been baptized and received into church fellowship.

One preacher has the gift of poetry, and he has composed and often published Christian poetry in Christian publications. This is being largely copied in Hindu papers, only the name of Christ is changed to Lord or God or some divine name. Though it is not honorable quoting it secures the dissemination of Christian ideas, and people more or less know that the Lord referred to is Jesus Christ. It is a very rare thing that a missionary has to visit a jail to see one who belongs to the Christian community, but this year Dr. Hume had occasion to go to help some one spiritually. He asked the jailor if non-Christians ever came to help their fellow-religionists spiritually. He replied that he had been a jailor for many years in several places, but that a Hindu, Mohammedan or Parsee had never once come to help any one in that way.

### THE WORLD AROUND

**Losing Ground.** Roman Catholicism is the religion of Chile, as of all South American countries. Yet it does not seem to be maintaining its ground, in spite of the efforts of church dignitaries. These are illustrated by a recent letter of the Cardinal Archbishop of Santiago, defending himself against the charge of luxurious living. His annual income, he says, is only about two and a half million dollars, and "it is necessary that the highest representative of the church should expend large sums of money, so that our religion may appear in greatest grandeur and be honored by the people accordingly. And yet, incredible as this may seem, in spite of all our efforts in this direction, the evil spirit is making rapid progress and the present times can be called the age of Satan." This is both sad and strange. Yet after all has been done in ostentatious display that can be done, would not the simple proclamation of the gospel to those people find hearers and a welcome, as it did in the first Christian centuries in Rome, in spite of its wealth and profligacy?

**The Future of the Caroline Islands.** Whatever may be the action of the United States respecting Spanish authority in the Philippines and adjacent islands after peace is declared, we hold it to be imperatively necessary that our Government shall see to it that religious liberty obtains on these islands hereafter. This it can do, even if it decides to return

them to Spain. The *Boston Transcript* has felt it necessary to refer slurringly to the desire of the American Board's officials and servants that the United States should at least do so much for the cause of civilization, and Rev. Dr. D. C. Greene, in a letter to the *Transcript*, has rebuked it intelligently, courteously, conclusively. After describing the heroism of the American missionaries on the Caroline Islands and the remarkable results they had achieved—German colonial officials being the witnesses—he tells the story of Spanish injustice to the mission and the Protestant Christian natives. He concludes thus:

The history of the ten years of Spanish occupancy in Ponape has been like the longer history of the Philippines and of Cuba. Their rule has been a despotism which no subject race would endure excepting in the presence of overwhelming military force. It may not be wise for our Government to extend its operations to the Carolines, but I fail to understand how the missionaries, who see the systematic efforts to destroy the incipient civilization which they created by nearly forty years of earnest labor and the harsh oppression to which their friends and beloved pupils are subjected, can be blamed for calling out for help. Missionary life in the Carolines is no pastime, and the missionaries who have spent their lives there have not shrunk from self-sacrifice and are not asking this help in any seldah spirit. It must not be forgotten that when Spain took over the islands she entered into a formal engagement with the United States that the rights of the missionaries should be respected—rights dating back, as I have said, thirty-three years prior to her own occupancy.

By a stroke of the pen, without shedding one ounce of blood, the Carolines can be joined with the Philippines in the final settlement. What that settlement will be the future has yet to disclose, but of one thing we may rest assured, that the United States Government will not avail itself of the aid of the insurgents in its battles with Spain and then in cold blood force these same insurgents back again under the cruel oppression which neither they nor their fathers could bear. To my mind the appeal in behalf of the oppressed people of Ponape is distinctly honorable and deserving of the respect of all who seek to benefit and uplift mankind.

Rev. Dr. E. E. Strong, editorial secretary of the American Board, in the *June Review of Reviews*, says much the same thing. He concludes thus:

While no complaint is made of the rule of Germany in the Marshalls or of Great Britain in the Gilberts, it is simply truth to say that the presence of the Spaniards in the Carolines has been only a curse. They have accomplished no good work; they have hindered the good that others were doing. The Christians of America have wrought most effectually for the uplifting of these islands, and if not politically, yet in the best of all senses, the sovereignty of the Carolines belongs to them.

**The Massacre of Missionaries in Sierra Leone.** The imposition of a tax of five shillings on each hut to pay the administration expenses of the Hinterland of Sierra Leone during the past year has caused a serious outbreak of the natives against the British rule. Factories, mission stations and the residences of the officials have been attacked, and traders, missionaries and British officers compelled to flee to the coast. Even Freetown on the coast has been in danger. Miss Kingsley, the well-known African traveler, condemns the hut tax as a "piece of rotten, bad law from a philosophic as well as a fiscal standpoint," and the *London Chronicle* insists that the British officials have shown crass ignorance and stupidity in dealing with the natives, ignoring entirely the warnings given by the Chambers of Commerce of Liverpool and Manchester as to what would surely happen. The important fact for Americans is that five missionaries of the United Brethren Mission at Rotfunk have been killed and one Church of England missionary. Our Department of State has instructed Ambassador Hay to thoroughly investigate the matter.

### NOTES

The *June Missionary Review* contains a valuable editorial by Rev. Arthur T. Pierson, giving the *pros* and *cons* of undenominational, independent missions.

Rev. Dr. Griffith John, the veteran missionary in China, writes to the *Christian World*, telling of the persistent attempts of the Roman Catholics to interfere with Protestant work in the interior of China.

At the recent anniversary of the Baptist Theological Seminary at Isein, Burma, fifty-one young men were graduated. They belong to seven different races, and will preach the gospel in as many different languages and dialects.

The *Kiritauto-kyō Shirinbun*, giving a statistical summary of the native Christians in Japan, November, 1897, credits the Kumiai (American Board mission) churches with a membership of 11,523 and the Unitarians with only 100 members. The total enrollment of Christians it estimates as 38,710, or nine persons in every 10,000 of the population.

The Reformed Presbyterian General Synod has honored one of its native Indian converts and itself by electing him moderator. Rev. George W. Scott was born in the Punjab, India, his father being a Christian Hindu clergyman of high caste. He was educated in this country, first at Westminster College, Pennsylvania, and then at the Alleghany Seminary.

Uganda, the extensive kingdom in Central Africa, with a territory of 74,000 square miles, has for the first time in its history a Christian government. The infant king has three Christians as his guardians—one Roman Catholic and two Protestants. His mother is also a Protestant Christian. The first mission to this country arrived there only twenty years ago. Here Alexander Mackay labored for fourteen years and here he died.

Peking University was organized in 1888. Of its five graduates in 1892 four are preachers in the Methodist Church, though they all might have had government positions at three times the salary they receive. The fifth accepted a government position and maintains another student in the university. As a result of the war with Japan seventeen young men of the *literati* class have matriculated in the university. Before the war it would not have been thought possible that men of this class would enter a Christian institution of learning.

### Education

—In behalf of Ashland Academy Field Secretary Clifton of the Education Society is to make a fortnight's personal canvass. The academy is now making a heroic struggle to throw off its load of debt and begin a new career of progress. Over \$5,000 more will do the work of clearing off \$19,000.

—The students of Howard University, Washington, D. C., have increased in number during the last eight years from 340 to 863. Those now on the roll represent thirty-eight States and Territories and several foreign countries, including Korea, Japan, Turkey and South America. The theological department, of which Rev. J. L. Ewell is dean, has thirty-three students. Rev. J. E. Rankin, D. D., is president of the university.

—The French American College, Springfield, Mass., held Commencement exercises during the week beginning May 22. Sunday morning the baccalaureate sermon was preached by Rev. S. G. Barnes of Longmeadow. Wednesday afternoon the annual meeting of the corporation was held, and in the evening the graduating exercises at the First Church included not only orations by the four graduating members, but also an address by Rev. Dr. Alexander McKenzie of Cambridge. The graduating exercises of the preparatory school were held Thursday evening in the college chapel.

## LITERATURE

## BOOK REVIEWS

## DIVINE IMMANENCE

The author of this volume, Rev. J. R. Illingworth, is a philosopher of some distinction, and his purpose is to interpret the spiritual significance of matter. His book is an attempt to blend conceptions of the relation of nature to religion which are not wholly unfamiliar, but which have been more frequently considered separately than in the mutual relation which he conceives to exist. His special point is that the development of religion leads up naturally and conclusively to faith in the incarnation, and that the incarnation, in turn, presupposes such a development behind it. He is a clear thinker and possesses a lucid and forceful style, and, although the metaphysical character of the volume elevates it somewhat above the comprehension of many, it will be easily appreciated by most.

The chapters on the divine immanence in nature and in man have special significance, alike in themselves and in their relation to the argument of the book. They deal ably with certain modern objections and throw important light upon the truth. The practical identity of pantheism with materialism is shown clearly, although briefly. Pantheism is felicitously characterized as "materialism grown sentimental." The untenableness of the deistic and monistic theories also is pointed out effectively. God, it is declared, is to be conceived of as at once transcending and immanent in nature, and the Trinitarian conception of God is intellectually the most satisfactory, for it embraces both kinds of immanence and harmonizes with the whole analogy of personal experience. The doctrine of the Trinity is not a mere metaphysical invention, but simply an expression in philosophical terms of a fact, *i. e.*, that "there is plurality, triune plurality in God."

The incarnation was unique, but not miraculous in the ordinary sense of the term, and the miracles of Jesus did not prove his character but confirmed the claim which his character predisposed men to accept. The last part of the fourth chapter and the whole of the fifth, which deal with the relation of miracles to the incarnation, are timely and fair illustrations of convincing reasoning. The sacraments "are the key to the material world, as the means of union with the supreme reality, the personal God, while the form of them—an ablution and a meal—our simplest bodily needs—reminds us that our bodies are an integral element in that entire personality whose destiny is union with the Word made flesh."

The conclusion is drawn that the Christian theology gives us a doctrine of God which both claims to be revealed and justifies the claim by greater clearness than that of any adverse view, and that theology presents in support of this doctrine the greatest and most significant fact in history—the empire of Christ—and this supplies a combination of theory and practice which is convincing. The volume is especially stimulating to reflection, and is a good example of the best type of modern thinking upon religious subjects. An extended appendix deals with personal identity and free will. [Macmillan Co. \$1.50.]

## RELIGIOUS

A volume long out of print, but well deserving reissue, is *Abraham and His Age* [E. & J. B. Young. \$2.50], by Rev. H. G. Tompkins, an English clergyman. It is a study of the career of the patriarch in which the additions of modern archaeological research to the knowledge obtainable from the Bible are given their due weight, and the outcome is a scientific, yet popularly written, volume abounding in information and interest. We know of no other book which throws so much light upon this particular subject. It accepts the book of Genesis as historical and confutes ably the

mythical theory. It goes much into detail, yet is never tedious, and the modern reader gains from it a faithful and vivid conception of the conditions which shaped the career of Abraham, and is able to realize the man himself with remarkable distinctness—how his character was developed and his influence gained and exerted. Illustrations of various sorts enrich the book and it is a valuable addition to the literature of its class. The tremendous corroborative force with which external evidence confirms the Scriptures is well brought out.

The third series of *The World Beautiful* [Roberts Bros. \$1.00], by Lillian Whiting, is a work of a generally religious character, yet in the philosophical sense rather than the devotional. It is thoughtful and interesting, but needs to be read with considerable caution. The author is a firm believer in the existence of relations with the spiritual world, perhaps not more close, but certainly much more apparent than those which most Christian people accept as facts, and she assumes much which needs to be proved. If she be not a Spiritualist—and we rather think she is—she certainly is much more credulous in regard to the claims of Spiritualism than seems to be warranted. Yet her purpose seems to be to uplift her readers in the spirit of Christ and to promote real and wholesome religious earnestness. But her volume deals with the sentimental side of religion to an excessive degree.

*Christ in the Daily Meal* [Fords, Howard & Hulbert. 50 cents] is an essay by Prof. Norman Fox, urging that our Lord commanded his disciples to eat and drink in remembrance of him, not merely at stated intervals and with special and solemn ceremonies, but whenever they gather at the table day by day. He would not necessarily do away with the Lord's Supper as now observed, if we understand him, but would have the ordinary meals of every household regarded as equally to be dedicated to our Lord, and he holds to the open communion theory in the broadest possible sense. His book is the expansion of a paper read before the Baptist Ministers' Conference of New York and vicinity several years ago, which was published soon after and created considerable discussion. It is temperate and Christian in tone and the spirit of its radical suggestions ought not to be offensive to any fellow-Christian.

In *The Seed Basket for Preachers and Teachers* [W. B. Ketcham. 50 cents] are 300 outlines of sermons, talks to children, etc. We should think that those ministers—if there be such—who are too lazy to do their own thinking and trust to good fortune not to be detected in using the material of others would regard such a book as a special providence. We do not think others will care much about it.

## STORIES

In his new book, *A Son of the Revolution* [W. A. Wilde & Co. \$1.50], a story of the days of Burr's conspiracy, Mr. E. S. Brooks has written a spirited and interesting volume which young people will enjoy reading. But we cannot indorse all the impressions made by it, although possibly some of them are not intended to be made as strongly as we have received them. All sport is not cruel, as the author seems to declare it to be, and, for that matter, hectoring a weaker nation into war is not sport at all. Moreover, we can pardon the large freedom taken in imagining adventures for the hero, but it is too much to ask us to expect a lame horse to win such a race as that which is described in the fourth chapter. The gravest defect of the book is the impression which many readers must receive that loyalty to a leader, brilliant, fascinating and for many reasons worthy of admiration, but discovered to be corrupt and treacherous, is justifiable after the truth about him has become known. We cannot commend the double part which the hero of the story is made to play so long. It is not that of a true man, or even of a true-hearted boy. We fear that the book will do more to promote insincerity

and double dealing than to develop genuine fidelity to conviction and loyal patriotism. This, of course, is not Mr. Brooks's intent, but he has failed to teach successfully the lesson which we presume him to have intended to teach.

*The King's Henchman* [Little, Brown & Co. \$1.50], by W. H. Johnson, is one of the dramatic stories of war and love now so popular. The scene is France and the time is that of King Henry of Navarre, who is a prominent character. The rough and free manners of the time, of course, are portrayed and the moral atmosphere of the book, that is, the purpose and sympathy of its author, are much superior to that of many of the facts detailed. It is exciting and readable and well written.

*The M. M. C.* [W. A. Wilde & Co. \$1.25], by Charlotte M. Valle, is a breezy and touching little story of the experiences of a New England school teacher in a Western mining camp. It is wholesome and helpful and full of genuine interest.

In *A Realized Ideal* [H. S. Stone & Co. \$1.25], by Julia Magruder, is a study of love which is based upon similarity in tastes and purpose as well as upon mere sentiment. It is highly wrought in description and rather a slight affair, yet reasonably interesting.

One of the best among recent volumes of short stories is Mr. Paul Laurence Dunbar's *Folks from Dixie* [Dodd, Mead & Co. \$1.25], which came out first a year ago and contains a dozen sketches representing colored people in various relations of life. The author knows his race through and through, and has exhibited remarkable powers of effective literary expression. The comic and the pathetic blend entertainingly, and the book is readable from cover to cover in an unusual degree.

*Ars et Vita and Other Stories* [Charles Scribner's Sons. \$1.25] contains seven of Mr. T. R. Sullivan's short productions. He is a master hand at work of this sort and needs no introduction to the large public which reads the monthly magazines. Four of these stories have been printed already in *Scribner's* and one in the *Atlantic*. They are delightful and also illustrate the best quality of work.

*Pastime Stories* [Harper & Bros. \$1.25] contains some twenty or more of the short stories of Thomas Nelson Page. Many of them are very short, but all are full of the well known and fascinating individuality of the author, and they are abundantly and variously interesting. They are well illustrated.

Two more volumes of *Stories by Foreign Authors* [Charles Scribner's Sons. Each 75 cents] contain respectively five stories from the French, written by Balzac, Loti, Gautier and others, and five from the German, by Paul Heyse, Heinrich Schokke and others. They are well selected and well translated, and the two volumes will be appreciated by travelers during the coming summer, as they are printed clearly and are easily manageable.

## EDUCATIONAL

Prof. N. S. Shaler has prepared a valuable study in physiography entitled *Outlines of the World's History* [D. Appleton & Co. \$1.75], an elementary book on the realm of the stars, the atmosphere and various aspects and features of the earth. It is a most successful popularization of scientific facts, being as readable as most novels and so rich in information that people will learn what it teaches almost without knowing it. It ought to be one of the most popular books in households where intelligent young people are growing up. It is thoroughly modern in its statements and is well illustrated.

*The Animal World, Its Romances and Realities* [D. Appleton & Co. 60 cents] is a reading-book of zoölogy, compiled by Frank Vincent, full of interesting information and adapted to develop in the young reader a truly intelligent appetite for scientific information. It is illustrated.—*The Story of Æneas* [American Book Co. 45 cents] is a companion to the *Story of Troy*. It relates in simple language the wanderings and adven-



tures of the famous hero, and will serve well as a companion to the original Latin. This, too, is illustrated.

*Dryden's Palamon and Arcite* [Maynard, Merrill & Co. 24 cents] is issued in tasteful and scholarly form in Maynard's Classic English series. It is printed in clear and handsome type, is convenient in size and is a good example of modern scholarship.—Five volumes of the Eclectic English Classics come from the American Book Co. and cost twenty cents apiece. They are *Pope's The Rape of the Lock* and *An Essay on Man*, *Selections from the Poems of Robert Burns*, *Selections from the Poems of William Wordsworth*, *Selections from the Poems of Thomas Gray* and *Dryden's Palamon and Arcite*. They are in their customary neat and convenient form.

Dr. Wilhelm Bernhardt's *Course in German Composition, Conversation and Grammar Review* [Ginn & Co. \$1.00] is based upon considerable experience and observation. It is well arranged, comprehensive and excellently suited to accomplish its object.—*Douze Contes Nouveaux* [American Book Company. 45 cents] has been edited for school use by M. C. Fontaine. It is a good piece of work, besides being handsomely printed.

*The Story of Photography* [D. Appleton & Co. 40 cents] has been told by A. T. Story briefly and intelligibly, and the multitude of users of the camera will enjoy the book and learn a great deal from it.

*The Story of Caesar* [American Book Co. 45 cents], by M. Clarke, is one of the Eclectic School Reading series. It tells in brief compass and with good judgment the record of the life of the great Roman general and statesman and has many helpful illustrations.

#### MISCELLANEOUS

*The Bookman Literary Year-Book for 1898* [Dodd, Mead & Co. \$1.25], edited by James Macarthur, is a popular piece of work whether regarded as a hand-book or for its mere interest. It is not a narrative, but a collection of short biographies of authors—most of whose portraits accompany the sketches—and obituaries, with minor departments on the American serials of the year, Book Production in the United States, Victorian Literature, One Hundred Best Books for a Village Library, from the English and the American point of view, respectively, Directions for Securing Copyrights, the Principal Libraries of the United States, and Directions for Typographical and Editorial Enlightenment. It is handsomely printed. The illustrations are excellent and it abounds in practical and valuable material.

The Johns Hopkins University studies in political and historical science are of very great significance. An extra volume, No. 17, by Eleanor L. Lord, treats of *Industrial Experiments in British Colonies of North America* [Johns Hopkins Press. \$1.25], the attempt of the British government to force upon their North American colonies a new industry expected to benefit England by supplying her navy with cheaper materials and also to provide Americans with merchandise exchangeable for British manufactures. Wood and timber, tar and kindred materials are what is meant, and the volume is based upon exhaustive study and illustrates the failure of governmental well-meant attempts to promote the best interests of the colonies. It is an able piece of work of permanent value.

*The History of the Class of 1854 in Dartmouth College* [Alfred Mudge & Son. \$2.00], edited by Dr. H. A. Hazen and Rev. S. L. B. Speare, is an excellent example of the sort of work characteristic of such volumes, going into pleasant detail and sure to be highly appreciated by the members of the class and by all interested therein. It also is noticeable for one special feature which is sufficient to secure for the volume wide and permanent general attention. It contains an account of the battle of Gettysburg, by Col. F. A. Haskell, one of the class, which was written immediately after the battle, is elaborate and

graphic, and which, because of the peculiar opportunities possessed by the author as well as of his unusual descriptive powers and his acknowledged trustworthiness, already has taken high rank and is regarded by many as altogether the best account of this epochal battle ever written. The class is to be congratulated on possessing such a striking addition to the ordinary attractiveness of such histories.

We cannot notice magazines until they are received, or we should have paid earlier attention to three of the leading art publications for May. *The Art Journal* continues its interesting series on the Decorations of London Clubs, specifying here the Constitutional Club. G. D. Leslie and F. A. Eaton contribute an interesting paper on The Royal Academy in the Present Century, making special mention of Smirke, Westmacott, Reinagle and their works. Another enjoyable article is on Robert Brough. The department of Passing Events is excellent. The illustrations this month, as always, are superior. The reproduction of the bust of King Edward VI. is specially fine.

*The Studio* opens with a delightful sketch of Henri Haspignie, by Frederick Lees. His specialty seems to be trees and foliage. Heywood Sumner and his sgraffito decorations are considered by Gerson White. C. G. Laurin writes about Anders Zorn, a Swedish painter and etcher, and striking examples of his skill are reproduced. Modern Domestic Architecture and Some Artists at Liège are the themes of other good articles, and the contents of Studio Talk are diversified and delightful. The delicacy and spirit of the illustrations throughout the number are conspicuous.

High commendation also is due to *Brush and Pencil* [Phillips & Co.] for its articles, news, notes and pictures. Two of its noteworthy papers are J. H. Vanderpoel's, on The Permanent Collections in the Museum of the Art Institute of Chicago—The Old Dutch Masters, and C. P. Adams's The Art Situation in Denver. The Chicago Arts and Crafts Exhibition receives considerable and deserved attention, and so do several New York exhibitions. A portrait of W. B. Wenzell and some of his paintings also are offered.

#### NOTES

—The war has caused a large additional demand for Capt. A. T. Mahan's books.

—Mr. Augustus St. Gaudens has completed a new bas-relief portrait of Robert Louis Stevenson.

—A French academy for literary women, similar to the famous masculine institution of that name, now is proposed.

—One of the three known copies of the first edition of Gray's *Elegy* is owned by Mr. John H. Wrenn of Chicago. It has been priced at \$400.

—The Bishop of London thinks that the reviewers have received five times as much for reviewing his books as he has received for writing them. If he be correct, they cannot have sold very rapidly.

—The new publication, *The World Magazine*, edited by Sir George Newnes and published in this country by the International News Co., excludes fiction altogether and deals with the wonders of nature and science.

—The publication of the records of the War of the Rebellion approaches completion. Col. F. C. Ainsworth, chief of the Records and Pension Office of the War Department, has succeeded Gen. G. W. Davis in the charge of the work.

—Readers of George Eliot will be interested in the following bit of gossip about her personality:

In a recent number of the *British Weekly* Dr. Robertson Nicoll, in his *Rambling Remarks*, said that he had the pleasure of talking the other day with one of George Eliot's old friends. "Was she as coarse looking as her

portrait?" he asked. "Yes," was the reply, "and the older she grew the coarser looking she became. Her portrait by Sir Frederic Burton is an exact likeness. I have frequently compared it feature by feature with herself, and nothing could be more perfect. But she had the most charming voice I have ever heard—a sweet, low contralto. This atoned for the harshness of her features." "Was she conceited?" "Yes, very much so," was the reply. "But it was not the conceit of a poet or the conceit of a novelist; it was the conceit of a university don, the conceit that used to exist, if it does not exist now—the conceit of knowing everything that was to be known."

#### BOOKS OF THE WEEK

Ginn & Co. Boston.  
CESAR'S GALLIC WAR [Allen and Greenough's edition]. Re-edited by J. B. Greenough, B. L. D'Ooge and M. G. Daniell. pp. 162. \$1.40.

W. A. Wilde & Co. Boston.  
THE PALM BRANCH. By Mrs. J. Aspinwall Hodge. pp. 112.

Charles Scribner's Sons. New York.  
PRINCETON OLD AND NEW. By J. W. Alexander. pp. 109. \$1.25.

VITTORIA. By George Meredith. pp. 516. \$1.50.  
SANDRA BELLONI. By George Meredith. pp. 492. \$1.50.

THE EUGENE FIELD BOOK. Edited by Mary E. Burt and Mary B. Cable. pp. 134. 60 cents.  
HOW TO NAME THE BIRDS. By H. K. Parkhurst. pp. 115. \$1.00.

Harper & Bros. New York.  
PARADISE LOST. By John Milton. With introduction and notes by J. A. Himes. pp. 482. \$1.20.

PENNENNIS. By W. M. Thackeray. pp. 752. \$1.50.  
THIRTY STRANGE STORIES. By H. G. Wells. pp. 504. \$1.50.

Macmillan Co. New York.  
THE FOREST LOVERS. By Maurice Hewlett. pp. 384. \$1.50.

THE GENERAL MANAGER'S STORY. By Herbert E. Hamblen. pp. 311. \$1.50.

Christian Literature Co. New York.  
THE SACRED LAWS OF ARYAS. Translated by George Böhler. pp. 360. \$3.00.

CHARLES PORTERFIELD KRAUTH. Vol. I. By Adolph Spaeth, D. D., LL. D. pp. 425. \$2.00.

F. H. Revell Co. New York.  
SHORT STUDIES OF FAMILIAR BIBLE TEXTS. By Blackford Condit, D. D. pp. 180. \$1.00.

American Book Co. New York.  
PLATO'S APOLOGY OF SOCRATES AND CRITO AND A PART OF THE PHAEDO. By Rev. C. L. Kitchel. pp. 188. \$1.25.

Bloomingdale Church Press. New York.  
THE PANACEA FOR POVERTY. By M. C. Peters, D. D. pp. 207. \$1.00.

Thomas Whittaker. New York.  
MISCHIEVOUS GOODNESS AND OTHER PAPERS. By Charles A. Berry, D. D. pp. 144. 50 cents.

American Baptist Pub. Society. Philadelphia.  
THE ATTRACTIVE CHRIST AND OTHER SERMONS. By Robert S. MacArthur. pp. 327. \$1.00.

Cumberland Presbyterian Pub. House. Nashville.  
THE CAUSES LEADING TO THE ORGANIZATION OF THE CUMBERLAND PRESBYTERIAN CHURCH. By Rev. J. V. Stephens. pp. 113. 40 cents.

#### PAPER COVERS

D. C. Heath & Co. Boston.  
LE ROI DES MONTAGNES. By Edmond About. With introduction and notes by Thomas Logie, Ph. D. pp. 234. 40 cents.

INTRODUCTION A L'HISTOIRE DE LA LITTÉRATURE ANGLAISE. By H. Taine. Edited, with an essay on Taine, by Irving Babbitt. pp. 38. 20 cents.

Wright & Potter. Boston.  
TENTH ANNUAL REPORT OF THE HATCH EXPERIMENT STATION OF THE MASSACHUSETTS AGRICULTURAL COLLEGE.

Reform Bureau. Washington.  
ADDRESSES ON THE CIVIL SABBATH. By W. F. Crafts. pp. 63.

American News Co. New York.  
ONCE AGAIN FOR FREEDOM. By Paul Monroe. 5 cents.

G. P. Putnam's Sons. New York.  
BOWLING GREEN. By Spencer Trask. pp. 208. 10 cents.

American Academy of Political Science. Philadelphia.  
INTERVENTION AND THE RECOGNITION OF CUBAN INDEPENDENCE. By A. S. Hershey, Ph. D. 25 cents.

#### MAGAZINES

MAY. AMERICAN JOURNAL OF SOCIOLOGY.—NINETEENTH CENTURY.—FORTNIGHTLY.—TRAVEL JUNE. ATLANTIC.—FALL MALL.—HARPER'S.—ST. NICHOLAS.—QUIVER.—FRANK LESLIE'S POPULAR MONTHLY.—MAGAZINE OF ART.—WHAT TO EAT.—CASSELL'S.

Elizabeth Stuart Phelps Ward remarks of Edward Roland Sill, whose death seemed to rob America of one of our most promising poets, that one could not be in his company for a week without learning something new in the science of kindness. The expression "science of kindness" is most felicitous, and suggests all manner of possibilities which lie in every one of us.

## In and Around New York

### Christian Chinese Have a Delightful Rally

On a recent Monday evening the Chinese Sunday school of Broadway Tabernacle gave an entertainment attended by the Chinese from all parts of the city and by a good representation from the Tabernacle Church. The entertainment consisted of Chinese music in both Canton and Foochow dialect, Chinese instrumental music, and stereopticon views of Chinese life exhibited by Rev. Lyman Peet, now on his way back to his work in Foochow. The evening was made especially memorable by the presentation of \$50 from the Tabernacle Church for a room in the new dormitory of the Foochow College, of which Mr. Peet is president. The Chinese Sunday school also presented Mr. Peet with \$50 for a room, the gift of the Chinese boys in New York to their brothers in Foochow. This is especially appropriate, as Mr. Chan, who has just gone to Foochow from Harvard College to assist Mr. Peet in the scientific department, was born in Canton. Thus the Tabernacle Church is responding to the report from Dr. Judson Smith that the needs in Foochow are immediate.

### The Church at the Front

A member of the Army Christian Commission said to me today that not only is the church at the front in this war, but it is as united in caring for the spiritual wants of the men as the political North and South in protecting the honor of the nation. Secretary Millar has just returned from Tampa and reports that services held at that camp are remarkably well attended. Three thousand men heard General Howard relate how his conversion came to him years ago when stationed at Tampa fort, and at the close of another service 1,300 called for Bibles and received them. Mr. Sankey has gone to Chickamauga. Services are also maintained at Mobile, and will be at Jacksonville if a camp be established there. This Army Commission has on its membership representative men, and its headquarters are here, but they may be removed to Washington. The American Bible and the American Tract Societies are co-operating with the commission. So are the churches, since funds are coming in liberally. That it is appreciated is shown by the fact that Secretary Alger has granted it permission to work in all camps, and a request has come for similar work to be done among sailors. A committee is now looking into the feasibility of Christian effort for the naval men like that now doing for the army.

### Other Agencies Very Active

Ex-Governor Morton, representing the American Red Cross Relief Committee, has been advised by Secretary Day of a bill pending in Congress to nationalize the American Red Cross. When it passes, the co-operation of the New York and all other branches will be gladly accepted. Funds have not heretofore been coming in very fast, but it is said plenty of money will follow organization and recognition of status. Women's Auxiliary Committees are meeting daily. The seventeenth local branch was approved last Friday. Entertainments in aid of the Ambulance Equipment Society are being held.

### Few People Going Abroad

Those in position to know say that, at a very modest estimate, one hundred millions of dollars will be saved to this country this year by tourists who would, were it not for the war, spend that vast sum in Europe. The money will be spent here, if at all, for it is well known that shopkeepers never do twice as much business on a pleasant to make up for the rainy day preceding. Ships are sailing from this port one-half, even one-quarter, full. The number of passports issued at Washington is scarcely one-half the number usually issued in May. The delegation to attend the World's Young Woman's Christian Convention in London numbered about twenty, and the party to sail from Boston at the end of June to attend the World's Sunday School

Convention in July now numbers 200. Apart from these, European travel is at a standstill. Dr. Parkhurst has sailed. So has Professor McGiffert. A canvass of New York ministers reveals few who intend to go abroad this season.

### At Law Over an Endowment

Fifteen years ago the alumni of the General Theological Seminary in this city raised \$25,000 or thereabouts to endow a chair in revealed religion. The money was paid to the seminary trustees and a nomination made by the alumni. The nominee did not meet the approval of the trustees, who expressed themselves to that effect and mentioned another candidate. The alumni claimed the right to nominate and refused to name another man. The trustees would not recede. Nothing developed, and in order to settle the matter in such legal shape that the trustees might not at some future time be held responsible, an agreed statement of facts was prepared and submitted to the court. To this statement the court answered that the trustees should return the money. Thereupon the associate alumni entered an order for reimbursement for legal fees. This act created a lien upon the fund, and things are again at a standstill pending another decision by the court. The statement has been made that the trustees sought to keep the money without complying with the conditions of its bestowal. This is not precisely true, since the only difference was over the occupant of the chair. But that was a serious and not wholly creditable difference.

CAMP.

## In and Around Chicago

### Politics versus Justice

The traction companies have affirmed their willingness to pay any sum for the privilege of using the streets which a competent and unprejudiced committee may decide to be just. A citizens' committee composed of men of the highest standing, of which Hon. James H. Eckels, president of the Commercial Bank and lately United States comptroller of the currency, was chairman, undertook the solution of this question. It sought the co-operation of the mayor, who curtly refused it on the ground that the matter was in the hands of the council and that he and its members are perfectly competent to deal with it. The committee was referred to as self-appointed and presuming, and refused any help which city officials might render. At a meeting early this week Mr. Eckels gave an account of his efforts to enlist the mayor's sympathy and aid and his failure in the attempt, and in virtue of the fact that both are indispensable decided to withdraw from the committee. Others expressed their purpose to do the same. Hence a motion to adjourn *sine die* was carried, and the committee is now practically disbanded. What the citizens want is not a common council selling franchises to the highest bidder and pocketing the proceeds, but a council which shall grant privileges on conditions just alike to the city and to those asking for them. The people bear no ill will to corporations as such. Nor do they overlook the great service the traction companies have rendered the city, but they believe that they are paying less than they should for their franchises and are wronging the city by bribing members of the common council to vote as they wish them to vote. With a committee investigating the value of these franchises in the manner proposed, aided by the city authorities and favored by the corporations themselves, it would seem as if the difficulty of agreement as to what ought to be asked and paid might easily have been reached. For the failure to reach this agreement and to settle disputes over the value of the streets it is fair to hold the mayor responsible.

### British and American Sympathy

The seventy-ninth birthday of Queen Victoria was celebrated at the Wellington Hotel, Chicago, Tuesday evening, May 24, by the Victoria Diamond Jubilee Association, with a

heartiness which would have done credit to residents of London. About seventy-five American citizens of British birth or descent ate together in honor of the queen and revived their memories of her beneficent reign with toasts and addresses as enthusiastically loyal as if she were queen of the United States instead of Great Britain. Yet there was not the least suggestion of disloyalty to the President or to the interests of this country. The suggestion of some kind of an alliance with Great Britain on the part of the United States was received with favor. At the request of the queen herself the jubilee fund which has here been secured was given to some of the hospitals of the city. A bed was endowed in memory of the diamond jubilee in the Presbyterian Hospital and another in St. Luke's. Each of these beds was given with ceremonies in which the British consul took part and was marked by a tablet of brass which will forever commemorate the gift. The remainder of the fund was divided between the Hospital for Women and Children and Maternity Hospital.

### A New Saint

Mrs. L. V. Comer, formerly an Episcopalian, has this week been consecrated, with becoming ceremonies, a priestess of an Oriental religion. She is now a Swami Shradhdhananda, a term which signifies faith in bliss, and has thus renounced the world, with its ambitions and pleasures, and taken the vow of celibacy, continence, poverty, non-resistance and of service to all beings in the universe. Mrs. Comer is said to be the first American woman thus exalted. The ceremony has been performed but four times in the Western world and never in Europe. Only members of the five branches of the order were present. The order is of Hindu origin and is affirmed to be the oldest in the world. The new Swami and the Swami who ordained her are in the highest state they can reach. Both claim to be God. In the rooms where the ceremony was performed there were an altar draped with white linen, censers which gave forth incense, and pictures of Christ, of some of the saints and of dark-skinned prophets recognized by the Buddhists. The order recognizes neither race nor sex nor creed, but preaches universal love and truth. Its doctrines are, if correctly reported, a "synthesis of religion, morality and philosophy." Mrs. Comer is evidently sincere in the step she has taken. She has been a divine healer and affirms that, in answer to her prayers, 5,000 persons have been freed from disease. The ceremony was performed in the rooms of Adwaita Society, Cottage Grove Avenue and Twenty-fourth Street. Of the sincerity of those who engaged in it there can be little doubt. Nor is there less doubt of the sincerity of the Mormon converts, which reports, not often nor loudly made, declare are being gathered in considerable numbers every week out of the multitudes who call this city their home.

### The City Missionary Society

In spite of hard times the Chicago churches continue to manifest their faith in the City Missionary Society and their determination not to permit its work to be crippled. On a Sunday morning in May a collection of more than \$1,500 was secured in the Union Park Church in response to statements by Mr. Armstrong, the superintendent of the society, and Mr. R. E. Jenkins, one of its directors. This is in addition to seven or eight hundred dollars previously given during the year, and three or four hundred dollars which will be furnished before the year closes.

Chicago, May 28.

FRANKLIN.

We see perfectly well, as we trace the line of progress in certain social developments, that the higher the ascent in the scale the less the thought of return enters into conduct. That which pre-eminently and above all disposes marks the lady, for instance, is her willingness to bestow without a hint of exacting return.—Harper's Bazar.



## A Model Missionary Meeting

It was held in Worcester, May 26, and was the semiannual gathering of the Woman's Board of Missions. True to the traditions of anniversary week, a cold, drizzling rain prevailed, but this accentuated the comfort within the beautiful edifice of Union Church. A cheerful fire of logs in the huge fireplace in the ladies' parlor, the cordial welcome from the united sisterhood of Congregational churches in the city, the perfection of their arrangements in serving lunch to more than 300 guests and the lovely courtesies of the young lady ushers and waiters were among the agreeable features of the day. But neither these, nor yet the tact of the president, Mrs. Judson Smith, nor the gracious words of welcome from the pastor's wife, Mrs. John E. Tuttle, nor Miss A. B. Child's forcible presentation of the home side of the work, nor the excellent singing, nor even the earnestness of the missionary speakers, wholly accounted for the exceptional quality of the meeting. All these elements contributed, no doubt, to its success, but its real essence lay in something else.

At the outset of the morning session considerable time was given, not to stereotyped devotional exercises, but to a genuine waiting upon God in prayer. By means of these fervent petitions the audience was carried to a high level of thoughtfulness from whence they could view the needs of the world with an unwonted sense of the power and importance of foreign missionary effort. Familiar fields were reviewed: Ceylon by Mrs. S. W. Howland, India by Mrs. S. B. Capron, Turkey by Mrs. L. S. Crawford, Spain by Mrs. A. G. Gulick, China by Mrs. H. P. Beach and Japan by Rev. J. H. Pettie; but they were treated with a new breadth. Less was said about details and more concerning the tremendous significance of the work. Each speaker seemed to feel that a crisis is impending in the world's history and that the forces of Christianity which have been silently shaping character and influencing society in these strongholds of alien races and religions will now become strongly operative.

Mrs. Gulick's masterly analysis of the situation in Spain and her forecast of the future of that unhappy country carried great weight, being founded upon a residence there of twenty-six years. The most impressive address, however, all things considered, was Mrs. Capron's. She gripped the conscience by portraying, not the horrors of heathenism, but the deadly peril of an easy-going, self-indulgent type of Christianity here at home. Miss F. J. Dyer's brief summary of political conditions abroad was something of an innovation, but helped to emphasize the imperative necessity of strengthening missions as the only saving grace of the world.

## Rhode Island Jottings

The month of May has been a month of trumpets, as the call to arms has been loud and long. But in the service of the Prince of Peace our churches are girding themselves, in obedience to the bugle call of duty as it issues from the ecclesiastical and educational assemblies of May and June. All our denominational watch-towers are manned, the last to fall into line being the Union Church, Newport, which has just installed Rev. Byron Gunner. He succeeded Mr. Van Horne, who now is on another watch-tower as United States consul at St. Thomas, West Indies. Rev. F. B. Pullan of Pilgrim Church, Providence, has for some weeks been indisposed, making it necessary for him to be out of his pulpit for several Sundays. It is a matter of sincere sorrow that the new and promising enterprise at Edgewood, a suburb of Providence, is at present facing differences of opinion in the administration of its affairs. Rev. D. T. Torrey has been indefatigable in his efforts towards securing a suitable place of

worship, but is now sorely perplexed with the situation.

A few weeks ago the fifteenth anniversary of the present pastorate of the Pawtucket church was observed. The pastor, Rev. Alexander McGregor, in the course of his anniversary sermon, stated that during these fifteen years an average of twenty new members has been received by the church each year. The Sunday school is vigorous and progressive, and the missionary organizations and C. E. Societies are enthusiastic and prayerful. On every hand there is heard "the sound of a going."

## Philena McKeen

Miss McKeen was born in Bradford, Vt., on June 13, 1822. Her father, Rev. Dr. Silas McKeen, was a man of strong individuality, and both from him and from her mother Miss McKeen inherited unusual strength of character. Her home life tended to develop all that was best in her, and her career as a teacher gave ample scope for the full exercise of her gifts. After teaching in New England and in Ohio Miss McKeen was called to the



principalsip of Abbot Academy, Andover, Mass., in 1859. For already thirty years the school had stood, a pioneer in the higher education of women. Miss McKeen entered into the plan of its founders—"to form the immortal mind to habits suited to an immortal being, and to instill principles of conduct and form the character for an immortal destiny"—and gave her best to the furtherance of these aims. Love of learning and strong, practical common sense were united in her to an unusual degree. She was not visionary, but far-seeing, able also to look at a subject from many sides; attentive to details, but able also to take broad views of life. Her quick sense of humor, her abounding cheerfulness, her dignity, her sympathy with young life gave her a strong molding influence upon her pupils. Her apt illustrations made her practical hints fix themselves in the memory of her hearers. Her desire that every life should be given to God's service none could ignore.

During the thirty-three years of her principalsip the school largely extended its domains, and through her self-sacrificing labors, nobly seconded by him whose name it bears, Draper Hall now stands, a monument to her whom many sincerely mourn. Miss McKeen retired from active service in Abbot Academy in 1892. At sundown, May 13, she left for a brighter world the little house of which, in her *Sequel to the History of Abbot Academy*, she thus writes: "Because the bright sun floods it all day and sets in wondrous glory before the western windows, and also because these are my sunset years, I have named my house Sunset Lodge. The last name reminds me that this is only a lodge, a waiting place, till, through grace, the Father

shall summon me home." Her body rests in the peaceful Vermont graveyard, but she lives on in the very life of those who have lived with her and felt her power, an endless life, a blessed immortality.

M. S. M.

## Y. P. S. C. E.

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 12-18. Christian Courage: Examples from Books or Life. Mark 10: 32-34; Acts 21: 10-14.

What stamps an act as courageous? It must first of all be difficult; second, it must be attended by risk; and third, the moral element must attach to it. This last characteristic is essential. A burglar may undertake a hard task and expose himself to great peril, but we do not like to prostitute the adjectives brave and courageous by applying them to him. The heroism which holds the world's admiration from generation to generation is called forth by obligation to one's country or one's suffering fellow-beings. Christian courage has much in common with that exhibited by men who make no pretensions to religion, but it is of a higher grade in that it is put forth for the extension of God's kingdom on earth. Here the moral and spiritual element is most in evidence.

For examples of Christian courage we naturally look first to the missionary undertakings of the church, for there we see great obstacles faced and surmounted, great risks ventured upon and heroic sacrifices made. We ought to be thankful that at no time in Christian history have there been wanting those who counted not their lives dear unto themselves in order that they might enter the regions beyond, lead a forlorn hope in the slums of a great city, isolate themselves from comfortable surroundings in order that submerged lives might be lifted and sinful lives redeemed. Call again the roll of the saints and martyrs from Paul and Ignatius down through the missionaries of the early and mediaeval churches even to our own age, which has seen Hannington and Paton and Coan and Mackay and a host of others render intrepid and glorious service in various climes. Nor are the living to be forgotten. Only last week I visited the field of a missionary upon islands just off the coast of Maine. A young man with scholarly tastes and fine feelings has here planted himself to bring to bear upon a few hundred humble fisher-folk the influence of the gospel, both by preaching it to them and by living it before them. No other man on those islands will come out openly and confess Christ before men. Only a few women and girls will show their colors in a Christian Endeavor meeting. It may take years to establish a church and to Christianize the population, but he has given himself to this endeavor with a courage which ought to spur us on whose lives are cast in easier places. For, after all, one need not seek remote regions in order to exhibit the courage of Christ or of Paul. Is there not some difficult thing right at hand which we ought to undertake? We may risk popularity by attempting it. We may have to sacrifice our leisure and our substance to achieve it, but in no other way may we dare to think ourselves entitled to the possession of even a little Christian courage. And in no other way, perhaps, shall we live the Christian life as our Master would have us.

It is not necessary in order to guard against the evils of ritualism to engage in continued controversy, still less to adopt bald and irrelevant modes of Christian worship. There may be reverence without superstition, a careful attention even to the accessories of public worship without a loss of its spiritual significance and power, a devout maintenance of the simplicity that is toward Christ with a proper attention to the dignity and beauty which become God's sanctuary.—*The Independent, London.*

## In and Around Boston

### The Chelsea Installation

Another suburban pulpit, which has been vacant less than four months, since its former pastor, Rev. C. E. Jefferson, left it for New York city, has just been filled. Rev. R. A. McFadden, who since 1896, the year of his ordination, has been pastor of the West Church, Andover, is now installed over the Central Church, Chelsea. The call came about in a novel way after a large committee of twenty-five persons, representing all the elements of the congregation, had met Mr. and Mrs. McFadden, but only three of whom had heard him preach; then the invitation of the church was unanimous.

Mr. McFadden was born in Harrisburg, Pa., about thirty-four years ago. He studied at Dickinson College and graduated at Amherst and at Andover Seminary. He has traveled quite extensively abroad, and previous to his pastorate in Andover was acting pastor of the United Church, Lawrence.

The council of installation was held the afternoon of May 25, with a large attendance representing thirty-two churches. The public exercises occurred in the evening. Rev. S. E. Herrick, D. D., preached the sermon and Prof. J. W. Churchill, D. D., offered the prayer. The pastors of the sister Congregational churches also assisted and, among others, the pastor of the Universalist church offered greetings. A welcome letter from Mr. Jefferson was read, full of warm love and hearty wishes of success for his former people and their new leader. The Women's Society served a collation between the services. Beautiful floral decorations adorned the audience-room. Mr. McFadden began his regular preaching last Sunday.

### Union Maternal Association

Central Church, Jamaica Plain, was the rallying point this year for the Union Maternal Association of Boston. The annual meeting, which was held last week, continued all day, and delegates were in attendance from surrounding towns and cities, while letters were read from auxiliaries in distant lands. In the morning considerable time was given to devotional exercises, to reports and to missionary addresses, as well as to a paper by Mrs. H. P. Faulkner on Training Our Children for Marriage. A specially interesting and helpful program was presented in the afternoon. Miss Frances J. Dyer brought gleanings from the recent Mothers' Congress, adding pertinent comments and spicy anecdotes of her own. A practical talk on Self-Consciousness in Children was given by Mrs. Alice Peloubet Norton, while Mrs. Mary G. Stuckenbergh pointed out the pernicious effects of child labor and pleaded that children should have their rights to play, to be supported, to have sound bodies and a good education. In answer to the question, What can we women do to prevent child labor? she said: "Impress upon the public the injustice of child labor and its harm to society, strengthen the hands of our lawmakers and support the consumer's leagues." The closing address, by Mrs. A. E. Dunning, was a suggestive talk about Nazareth and the home life of the boy Jesus.

### The Evangelistic Association

The eleventh annual meeting of the Evangelistic Association of New England was held May 23-25, at Park Street Church. The attendance was excellent, viewing the fact that it was "anniversary week" and hence the rainy season. Topics vital to Christian work were presented by field missionaries. Among the speakers were: Miss S. A. Chapin, Miss Emily C. Wheeler, Rev. Dr. A. H. Plumb, W. H. Allbright, D. D., Rev. George S. Avery, Rev. Dr. Arthur Little, Rev. Henry Varley and Rev. M. W. Plummer.

During the year the association has had in the field about seventy-five workers who have held over a thousand meetings—mostly in the smaller and more remote towns of New Eng-

land. From all sources \$18,913 have been received. The churches have contributed \$8,064. Two hundred towns have been visited. Mr. S. B. Thing was elected president. Among the Congregational representatives upon the official board are: one of the vice-presidents, Rev. A. Little, D. D.; directors, Rev. F. E. Ramsdell, H. P. Smith and Alpine McLean; examining committee, Rev. A. H. Plumb, D. D.

### The Younger Club

The Young Men's Congregational Club met last week Wednesday at the Brunswick to celebrate their "ladies' night." After a pleasant social hour and a banquet the speakers were introduced—Mrs. Alice Freeman Palmer to consider The Influence of Modern College Life, and Miss S. L. Arnold to speak of Our Children's Teachers. Music by the Highland Male Quartet was enjoyed. At this meeting President Boyden presided for the last time. His successor is Mr. C. A. Bacon of Chelsea.

## War Inspired Churches and Men

Wartimes continue to rouse the preachers and members of our churches to special themes and unusual occasions. Since our review of a few weeks ago other interesting facts have come to notice. The ladies of the Rockville, Ct., church entertained the local military company previous to its departure, and the reciprocal cheers and hearty God-speeds will not be forgotten by the "boys." Several "Maine memorial services" have been conducted in various places, the Pilgrim Church, Providence, having as elaborate a program as any as regards the addresses and music. Rocky Hill, Ct., has celebrated likewise. In Augusta, Me., a Y. M. C. A. tent has been arranged for the military companies at Camp Powers, with a piano, reading matter and correspondence table provided. At Auburn, Me., the light infantry assembled for religious service the Sunday evening before leaving. At Hammond Street Church, Bangor, the departing recruits were remembered by special C. E. and S. S. services. The next day the mayor, an officer in the late war, and Prof. J. S. Sewall, D. D., addressed them. In Rockland, Me., the light infantry attended an impressive service. The Old South meeting house, Worcester, Mass., was crowded on one occasion to hear Dr. Conrad on a patriotic theme. Boulevard Church, Detroit, has had a "war concert," with appropriate songs and speeches, and Romeo, Mich., has observed a patriotic day. The First Church, Atlanta, held an enthusiastic service recently, and Rev. H. H. Proctor's plea stirred the colored militia, which was present in uniform, to a high pitch of loyalty.

In Plymouth Church, Milwaukee, a military carnival and exhibition of the institutional work of the various juvenile societies has been held successfully. The military clubs have drilled two or three times each week for a month past. The Plymouth Rifles have organized a drum and bugle corps and have now enlisted over 100 boys. In Cincinnati the Pilgrim Brotherhood held an enthusiastic patriotic meeting lately. A banquet was served under fine decorations, and the program consisted of music and speeches. Many of the members are soldiers and "war stories" seemed to be the principal theme. At Grinnell, Io., war services have been held, the evening being given up to a free parliament, with speeches by prominent citizens, and in Beatrice, Neb., the militia attended worship in a body before going to camp. The company of eighty-four men which left Pierce City, Mo., to go to Jefferson Barracks, St. Louis, were each presented with a comfort bag and Testament by the women of First Church, Rev. J. E. Pershing, pastor. Menasha, Wis., has also had a large meeting for the local companies.

A number of churches, East and West, have flung out flags from the meeting houses.

Among these are: First and Boulevard, Detroit; Central, Middleboro, Mass.; Winter Hill, Somerville, Mass.; Pilgrim, Worcester, Mass.; Kirk Street, Trinitarian and Highland, Lowell, Mass. Lowell has also recently shown its enthusiasm by a parade, in which sixteen Protestant pastors marched. Last Sunday First Church, Woburn, Mass., had morning and evening patriotic services with especially large congregations. At the first the pastor, Rev. Doremus Scudder, preached on Signs of the Times, and at the close a large flag was thrown out at the front of the edifice. Rev. G. N. Howard spoke in the evening on Abraham Lincoln. At both services the several organized military bodies were present.

Among the persons who are figuring conspicuously in connection with the war are: Rev. E. L. House of Attleboro, Mass.; Mr. H. A. Hall of the Graduate Course, Chicago Seminary; Rev. C. S. Cummings of Auburn, Me.; Rev. C. M. Daley of Huron, S. D.; Rev. J. J. Woolley, Pawtucket, R. I.; Rev. E. H. Smith of Oshkosh, Wis.; Rev. August Drahts, San Quentin, Cal.; and Rev. A. E. Barnes of Perham, Minn., as chaplains; the son of Dr. Twitchell of Hartford, Ct., in the Yale platoon of the Guilford battery; four young men of Fellowship Church, Indianapolis; and twenty from the Sandusky, O., church. A Wisconsin church loses eight C. E. members who hope to form a C. E. Society at the front. The ministerial association in Des Moines, Io., has a committee, Rev. J. S. Colby, chairman, to distribute 2,000 New Testaments in the suburban camps. Two Cuban members of Tampa church, Fla., have enlisted.

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 27

Mrs. B. F. Hamilton presiding presented as the special topic the Christian life as a warfare, suggesting with the approach of Memorial Day that, as God's truth is often learned from the lives of men, missionary lives have influenced many besides those on the mission fields. She paid a personal tribute to the power of Mrs. Rufus Anderson, so closely associated with foreign missions, and to Mrs. Winsor, now of Sirur, India.

Mrs. L. S. Crawford spoke of the too distrustful ones, always questioning their fitness for any work, and alluded especially to a missionary who gave herself wholly to whatever she undertook, and was thus assured of success.

Mrs. Alice Gordon Gulick recalled the influence which met her on entering Mt. Holyoke Seminary, especially from her teacher, Miss Fidelia Fiske, whose name stands for missionary influence and work. She also spoke of the opportunity which missionaries have at home in making friends for the cause, and gave an encouraging illustration of the influence of a missionary meeting in enlisting new workers. Miss Emily Wheeler and Mrs. Kellogg also gave incidents of personal experience.

It was a pleasure to welcome the twin sisters, Misses Gertrude and Grace Wyckoff, from Pang-Chuang, China, who went out ten years ago for the W. B. M. I., and are now making their first visit home. They gave an interesting account of their station and work. The village of Pang-Chuang is a center of work for a territory equal in size to Rhode Island and Connecticut, with a population of 3,000,000. The missionaries there are now aided by efficient native helpers. Four hundred women have joined the church. A school of thirty girls with unbound feet keeps pupils for eight months of the year, who carry light to their homes in nineteen villages. The sisters also sang in Chinese. Another sister, Miss Mary Wyckoff of the W. B. M. I. in Chicago, also present, expressed the appreciation of the bonds of union between the two boards.

Miss Child referred to Micronesia and to the isolated missionaries on two of the Caroline Islands, and to the uncertainty as to pres-



ent conditions. This little company may have greater need of sympathy and prayer than in other years.

### A Litany for the Times

On Sunday, May 22, Rev. W. E. Barton, D. D., of Shawmut Church, Boston, preached a sermon in which was interestingly wrought the striking thought of the impartiality and mercifulness of God's afflictive judgments. He drew convincing illustrations from history, alluding at length to Savonarola's final vindication and to the elements of discipline and disappointment even in such a glorious career as that of Mr. Gladstone. Dr. Barton then went on to say:

Lest men should ever come to think that God is unmerciful of the unmerciful aspect of the intermediate stages of his progress towards mercy, we are reminded that in the world's greatest crisis, when not only Israel but the whole earth lay in darkness and labored hopelessly under its burden, God again smote the first born for the deliverance of the world, and it was his own first born. At this time we are told, "God so loved the world that he gave his only begotten Son, that the world through him might be saved." If God were prodigal of the sons of men but careful to save his own Son we might conceivably think of his justice as devoid of mercy; but no man can look at the cross of Jesus Christ with any understanding of the character of God therein revealed and think of God as unmerciful. Nay, it is in the light of the cross of Christ that we are to interpret the death of the first born of Egypt and every other in its incomprehensible manifestation of divine mercy through severity.

As the flowers begin to deck the earth with beauty, the nation's thought turns again to its buried soldiers, upon whose graves it reverently lays its wreaths that speak of the undying honor in which the patriot is enshrined. There, a generation ago, in the sight of all men, God for the deliverance of a humble race of his own people smote the first born of all the land. There was no chance to mistake God's meaning or to think him devoid of mercy. It was not simply in wrath against sin that his voice was heard in the thunder of the cannon, and his sword's keen flash was seen in the fire of the serried ranks; it was not simply the first born of the South who fell. The whole land shared in the sorrow of the great national affliction. God did not slay Jefferson Davis and save Abraham Lincoln. Nay, lest the people's hearts should grow bitter against God and against each other, and they should come to think that the struggle had cost men all and God nothing, he whom God loved and whom the people loved, South and North, crowned the hecatomb with the sacrifice of his own life. Such providences may be inscrutable, but there is at least one mistake which they never permit us to make. We cannot in the light of these well-remembered providences conceive of God's justice as apart from mercy. Indeed, we might from our own national experience make a litany for Memorial Day, with penitential confession, with high praise and tender national memories:

To him who smote America in her first born,  
For his mercy endureth forever;  
And brought out the slave from his bondage,  
For his mercy endureth forever;  
With a strong hand and stretched-out arm,  
For his mercy endureth forever;  
To him who divided the Mississippi with gun-boats,  
For his mercy endureth forever;  
And shook with the thunders of battle the slopes of Gettysburg,  
For his mercy endureth forever;  
To him who made us a great nation, free and united,  
For his mercy endureth forever;  
And delivered us from manifold distresses through the blood of brave men,  
For his mercy endureth forever;  
O, give thanks unto the Lord, for he is good,  
For his mercy endureth forever;

To him who alone doeth great wonders,  
For his mercy endureth forever.

### Changes in St. Louis Pulpits

An era of unsettlement began last summer when Dr. George left First Church for the Congregational College at Montreal. Then impaired health caused Dr. Sutherland to relinquish the pastorate at Webster Groves. Rev. E. H. Libby has left Olive Branch for Downer's Grove, Ill., and Rev. J. P. O'Brien of Hope Church goes to the Southwest Tabernacle, Kansas City. The hegira is thus well started, and signs indicate that the end is not yet.

The church at Webster Groves is by far the strongest of any in the suburbs, and very few of even our city churches are its equal in strength and importance. A large council convened May 19 for the purpose of installing Rev. Charles L. Kloss as its pastor. He read an exhaustive paper embodying his experience and belief. The thorough examination resulted in a unanimous vote for installation. Mr. Kloss is theoretically liberal and practically intensely evangelical. The carriage drive for the delegater, the sumptuous repast



REV. CHARLES L. KLOSS

and social at the church parlors filled the interval between the afternoon and evening sessions. Rev. Michael Burnham, D. D., preached the sermon and Dr. Fisk offered the prayer.

Mr. Kloss was born in Pennsylvania in 1862, and is a graduate of Highland College and Yale Divinity School. He studied for a year and a half at Heidelberg and Berlin—at the latter place under Professor Weiss, giving special emphasis to the theology of the New Testament. He held two pastorates of two years each at Axtell and Argentine, Kan., and was married Nov. 7, 1888, to Miss Mary Phillips at Axtell. He left Kansas for Southwest Tabernacle, Kansas City, where he was pastor seven years. During that time 250 members were added, and Mr. Kloss won universal confidence and esteem. He began work at Webster Groves, Feb. 20, with saddened heart, because of the death of his oldest child on the very eve of his departure from Kansas City. The work at Webster Groves has been taken up vigorously and hopefully by both pastor and people. An impressive feature of the services was the reception of Mr. and Mrs. Kloss to membership by Rev. J. P. O'Brien, who is to succeed Mr. Kloss at Southwest Tabernacle. Webster Groves loses one strong man and gains another, while Kansas City is cheered by the speedy filling up of its ministerial ranks. W. M. J.

Impoverish your creed and you soon sterilize your morality.—Rev. J. H. Jowett.

### News from the Churches

#### Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 6, 10 A. M. Speaker, Mrs. Mary F. Bryner of the C. S. S. and Publishing Society.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION holds its regular meeting Monday, June 6, at 11 A. M. in Berkeley Street building.

THE ANNUAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY will be held in Pilgrim Hall, Congregational House, Boston, on Monday, June 13, at 2 P. M.

Congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed. JOHN A. HAMILTON, Secretary.

ANDOVER THEOLOGICAL SEMINARY ANNIVERSARY, June 5-9. Sunday, 4 P. M., sermon to the Graduating Class by Prof. John P. Taylor, D. D. Public examinations on Tuesday and Wednesday. Address before Society of Inquiry Tuesday at 4 P. M. by Rev. Charles M. Lamson, D. D. Meeting of the Alumni Wednesday at 2.30 P. M. Subject for discussion: The Educational Equipment Needed by the Congregational Ministry. Wednesday at 7.30 P. M. Social Reception. Thursday at 10.45 A. M. addresses by members of the Graduating Class and conferring of diplomas. At 1 P. M. dinner with the trustees.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.—The Seventy-second Anniversary will be held in Plymouth Church, Cleveland, O., Tuesday, Wednesday, Thursday, June 7-9. The annual sermon will be preached by Rev. Thomas B. McLeod, D. D., Brooklyn, and Maj.-Gen. O. O. Howard, president, will make the opening address. An unusually rich program is promised, including, among others, such special themes as The Western Reserve, Early Beginnings in Illinois, One Hundred Years of Home Missions, The New Mormonism, introduced by Mr. Eugene Young of New York, Soligey, of Brigham Young, California in Forty-nine, The Opportunity in Alaska, The Twentieth Century City and Home Missions.

The public meeting of the Women's Home Missionary Association on Tuesday afternoon and of the Woman's Department, Wednesday morning, will be of particular interest to ladies.

#### RAILROAD FARES

The Trunk Line Association, the Central Passenger Association and the New England Passenger Committee will pass over their roads for one third fare in returning all certified attendants on the meeting who pay full fare in going. All rates on this basis require that certificates be obtained from the certificate agent at the starting point, or the nearest station issuing through tickets to the place of meeting, and to be valid for reduction of return fares must be indorsed by a special agent of the railroad associations, who will be in attendance at Cleveland. This condition is necessary to secure one-third return fare.

#### HOTELS

At \$1.00 and upwards (rooms only): The Hollenden, Superior and Bond Streets.  
At \$1.25 per day: The Granger, 508 Prospect Street (meals 25 cents).  
At \$1.50 per day: Hawley House, St. Clair and Seneca Streets; The Ellington, apartment house, Erie Street.  
At \$2.00 per day: The American, Superior Street; The Kennard, St. Clair and Bank Streets; Forest City House, Public Square; The Garlock, Euclid Avenue.  
At \$2.50 per day: The Weddell, Superior and Bank Streets; The Stillman, Euclid Avenue.  
Correspondence may be addressed to Rev. J. G. Fraser, D. D., chairman of committee of arrangements, Y. M. C. A. Building, Cleveland, O.

#### SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Pennsylvania,	Kane,	Tuesday, June 14.
Vermont,	Morrisville,	Tuesday, June 14.
Connecticut,	Hartford,	Tuesday, June 21.

#### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$30.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 155 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer. Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 163 La Salle Street. Donations may be sent to either of the above offices, or to E. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, and free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and their families, the committee of the National Council asks from each church one special offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitfield, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the

United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and Landmen welcome. Daily prayer meeting, 10.30 A.M. Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D.D., President; George Gould, Treasurer.

#### THE OHIO ASSOCIATION

Those of us who thought about the specially attractive programs of the last three years and feared lest plain Medina with its miscellaneous program might not serve as well this year could have spared our fears. The arrangements and workings and the hospitality of the homes were as near perfect as usual with earthly things. By the election of Rev. C. A. Vincent and Rev. E. A. Steiner to preside we were assured of smooth and cheerful running. The sermon by the retiring moderator, Rev. C. S. Mills, was to ministers, and a model of textual development and timely counsel.

The meeting was large. The representation was from all over the State, and the many carriage loads from neighboring churches swelled the attendance to more than 350, besides the residents, who came in good numbers. It was a meeting which brought out an unusually large number of representative and able participants. The program, though not formed around any one central theme, was comprehensive in its grasp and detail. It would be pleasant to tell of Gladden and Vincent, Jackson and Hyde, Edwards and Dodge, Hill, Jr., and Dickinson, Steiner and many others who spoke truth and waxed eloquent. If no part rose to the height of sublimity, none fell to the plane of mediocrity, and the average was high.

Two important business matters were well disposed of. After the thorough work done by the association's committee on board of pastoral supply, the work was ordered carried on and a strong desire expressed for the establishment of such a board. The entire matter of the home missionary work of the State was up. Most of us would not have known whether we were in the session of the State Association or of the Ohio Home Missionary Society when we changed tracks, so close is the relation to the society. The committee which reported on the condition of our missionary work had done heroic and sympathetic work, and all their recommendations were adopted. These seem likely to stimulate giving, and to send a larger proportion of money to the parts of the State where more is imperatively needed. The association heard gladly about the church's Representative Influence in Foreign Lands from Rev. L. L. Taylor; in American Problems from Dr. Gladden; in Temple Walls from Secretary Taintor; in Children's Lives from Secretary McMillen, who still seems at home in Ohio; and in Christian Education from Secretary Clifton, who made a place for himself and work among Ohio brethren on this his first appearance among us.

The program committee had in mind the making the most of the devotional exercises. To this end, under the general theme of God's Conquering Love, they assigned sub-topics for such times as would insure a fair attendance. There was a spiritual tone pervading all the sessions of the association. There was perhaps more than the usual amount of mirthfulness, but it seemed to add to rather than take from the religious fellowship. There was one layman on the program, Marlon Lawrence, and one woman, Mrs. L. A. Bosworth.

The Historical Society re-elected its officers, listened to four well-balanced papers on The History of the Vine Street Church, Cincinnati, of the Church in Hudson, The Ecclesiastical Convention of New Connecticut, and Come-Outerism.

Medina is happy in its new pastor, Mr. B. G. Mattson, and his equally lovable wife, and all the delegates understood why when they saw the quiet, cheery, thoughtful everywhere of Mr. and Mrs. Mattson.

E. O. M.

#### THE MICHIGAN ASSOCIATION

Our family State gathering in one of the oldest mother churches was the largest on record. The First Church, Grand Rapids, familiarly called Park Church, because it faces Fulton Park, had made ample preparation. The trees were glorious and the atmosphere was ideal. As a prelude the West Michigan Club held its meeting beforehand to hear a discussion of Weak Spots in the Ministry by three of the younger ministers, and to hear Prof. H. C. King of Oberlin Seminary set forth Some Suggestions of the New Psychology in an address which was a revelation of platform ability and of changes in modern philosophy.

The association renewed a recently abandoned custom of beginning with a sermon and the communion service. Dr. Andrew Brodie preached impressively Tuesday evening, May 17, on A Neglected Element of Christian Life—Prayer, and the session closed with a tender service of memory for our dead, and a gift of love for our living but disabled veterans in the ministry.

Rev. Archibald Hadden received every vote for the moderatorship, and Deacon H. E. Baker of Detroit was with equal unanimity elected assistant. This unanimity characterized the whole meeting. Many subjects were discussed. The Evangelization of the Rural Districts was shown by Rev. E. C. Oakley and Rev. H. A. Putnam to be a burning problem; The Layman's Share in the Financial Management, the Social Activities and the Reaping of Spiritual Harvests was set forth by Mr. O. A. Dewey of Owosso, Mrs. Swift of Lansing and Mr. J. O. M. Shirts of Grand Rapids; Rev. MacH. Wallace showed in a fine paper that the deepening of a minister's spiritual life was not to be attained by special and unusual means, but by normal growth of the Christian life; Rev. R. W. McLaughlin asserted with remarkable strength of diction that the new wine of Christian experience and vision could not be squeezed into the old bottles of Christian expression; and Rev. Messrs. G. A. Parrish, B. F. Aldrich and J. A. Blaisdell discussed clearly and forcibly the methods by which our young people may be trained. Olivet College had its hour and a half, when three of its professors, including President Sperry, spoke of the present forward movement to secure its strong endowment. It is significant that no set of men feel more keenly the State's need of Olivet than Congregational pastors and teachers identified with the State University and colleges. They realize the limitations of State schools which only a strong Christian college can supply.

The women had their hour in the busiest part of the association, and held the undivided attention of the whole body. It could not be otherwise with Mrs. I. P. Powell and Mrs. W. G. Sperry, presidents of the Woman's Home and Foreign Missionary Societies in charge. Wednesday evening Secretaries Ryder, Daniels and Duncan aroused intense missionary enthusiasm in the great congregation, and Miss Pamela Hand spoke effectively for the Education Society in the afternoon. The anniversaries of the foreign and of the home societies were of great interest, the former having proved its right to be by active work.

The great event of the State meeting, however, was the wiping out of the State home missionary debt. At the opening of the session the \$10,000 had been reduced to \$2,300,

one gift of \$1,000 coming from the Woman's State Union. The association vigorously attacked the balance under the leadership of Drs. DeForest and Boynton. The latter had just made a trip with Superintendent Warren through the poorest home missionary district, and was ready for an unusually brilliant and forcible speech, which he delivered the last evening. The result was the raising of the whole debt with \$50 to spare, and the association dissolved with a general season of "doxological hilarity." Michigan now classes itself with Massachusetts and Illinois, as to home missions, doing its own work and hoping next year to increase the salaries of its missionaries and help its neighbors and the new frontier States.

Delegates elected to attend the National Council are: Rev. J. P. Sanderson, Lansing; Rev. H. P. DeForest, Detroit; Mr. H. J. Hollister, Grand Rapids; and Mr. C. B. Stowell, Hudson. The next association meeting will be at Alpena.

#### THE IOWA STATE MEETING

The fifty-ninth annual meeting at Hampton will rank high among really profitable sessions. Hampton is an attractive town in northern Iowa; it has never been cursed with a saloon and its people seem prosperous. Our church, under the lead of Rev. J. W. Ferner, is doing strong work. It cared for its guests royally. Under a new order, for a few years it has been felt by many that the annual meeting had lost in spiritual power by not continuing through Sunday. This year the change voted last year to return to the earlier custom, and to close with Sunday evening, was so satisfactory that we believe it will be continued.

Dr. M. A. Bullock was chosen moderator and the meetings were characterized by harmony, which does not mean that there was perfect agreement in the debates. Far from it. But the discussions were carried on with courtesy and fairness and left no sting. The program was not crowded and ample time was given for debate. The spiritual tone was high and the devotional hours drew great crowds. Christ in the Pulpit, in the Home, and in Society were some of the themes.

The sermon, by Rev. F. N. White, on the theme The Source and Significance of Personality, a Voice from the Orient, was strong and stimulating. Hon. W. D. Evans gave one of the most eloquent addresses, and President Gates responded with characteristic force.

The topics presented a variety. Under the head of Defaulted Liabilities Rev. G. M. Orvis pointed out some weaknesses of Congregationalism. Bible Verities received strong treatment by Rev. Mahlon Willet. Parish Sociology received a fair amount of attention. Rev. H. D. Wiard spoke on Church Methods in Small Cities, Rev. J. M. Cummings on The Church and Pastor in Municipal Affairs, and Hon. L. S. Coffin made an earnest plea for the Anti-Saloon League. Later The Christian's Use of Money was treated by Mr. E. S. Miller, and Rev. W. L. Ferris spoke on Christianity and Social Progress. It was plain that Christian people of Iowa are alive to the practical sociological questions, and that the most of them do not run wild in offering solutions. A discriminating address on Christian Endeavor was given by Rev. M. D. Reed, and Dr. M. W. Darling gave a popular address on The Moral Aspects of the War with Spain.

The annual meeting of the Home Missionary Society was full of interest and the reports were encouraging. The work has not been quite so large as the previous year, but the debt was paid, all bills met and a small balance in the treasury. The total receipts were \$14,373. Many missionary churches reported revivals; a few are assuming self-support. For the results attained the credit belongs largely to Secretary Douglass, who has put his soul into the work. He was voted a vacation until Oct. 1 that he might recuperate. The various benevolent societies had a good hearing and the new educational secretary, Rev. Theodore Clifton, was present.



On Sunday the pulpits of the city were filled by visiting pastors. In the afternoon came the communion service under the direction of Drs. Adams and Douglass. The evening was given to foreign missions, and an inspiring address was delivered by Rev. W. S. Ament of China. At the close the ministers and delegates joined hands as usual and sang, and the oldest minister, Dr. Ephraim Adams, offered prayer.

The State now has 321 Congregational churches, with a membership of more than 35,000. The benevolent contributions amounted last year to more than \$77,000, a gain over the previous year of more than \$19,000.

W. W. G.

## THEOLOGICAL SEMINARIES

## Andover

Professor Genung of Amherst recently addressed the Society of Inquiry on the Relations of the Ministry to Literature.—Professor Taylor gives the baccalaureate sermon this year and President Lamson of the A. B. C. F. M. the annual address before the Society of Inquiry.—The class in church history present essays covering the subject of the atonement instead of the usual review of the lectures before the board of examiners.—Examinations in the elective courses were held last week. Commencement exercises occur June 9.

## Hartford

The final prayer meeting of the year was held last Friday evening, conducted by the Seniors.—Professor and Mrs. Pratt received the faculty and the Senior Class last Friday evening.—At a special meeting of the Students' Association Mr. Lytle resigned as steward and Mr. Yarrow was elected.—At the meeting of the Hartford Central Association last week Messrs. M. D. Dunning, F. A. Lombard, W. A. Mather, C. B. Olds and A. B. Schmavonian, all from the Middle Class, were approbated to preach for four years.—The Graduating Class this year numbers 20. All but three or four have definite work in view, fully half having received and accepted calls to churches.

## Pacific

A prosperous year has just ended. The closing exercises included oral examinations, an alumni reunion, with unusually good attendance, the regular graduating exercises and two social functions—a reception tendered to the faculty and students and their friends by Mrs. Deming, as a year ago, and the Commencement reception given by the faculty to the students.—Of the graduates, Mr. Reid goes to Clayton, Mr. Atkinson to Tekoa, Wn., and Mr. Dodd to National City.—Prof. W. W. Lovejoy of the Old Testament language and literature department resigned at the close of Commencement. He has filled the place eight years. The faculty adopted a minute appreciative of his loyalty and helpfulness in all his work.

## CONFERENCES AND ASSOCIATIONS

MINN.—Winona Conference met at Lake City, May 17, 18. Topics discussed were: The Preaching Needed for This Age; America Called to Be the World's Evangelist; The Church: Fraternal and Social Features, Its Spiritual Life, As a Training School; A Christian Conception of Property; An Object Lesson in Good Civics; and the work of the various missionary societies. Rev. G. E. Soper preached the sermon. Reports indicated that nearly every church in the conference is supplied with a pastor, though two are about to be vacant. An interesting paper was read on Memories of Woman's Home Missionary Work in Minnesota, giving an account of the organization of the H. M. U. twenty-five years ago at this point.

Anoka Conference met with Vine Church, Minneapolis, May 17, 18. Topics discussed were: Elements of Success in the Work, The Young People and the Church, Minnesota Congregationalism, Our Missionary Situation. One afternoon was given up to the meeting of the W. H. M. U. and to the W. B. M., with addresses from different women and also from Rev. Mr. and Mrs. Channon of Micronesia. The ladies served refreshments at noon each day in a tent adjoining the church. This conference numbers 58 churches, more than one-fourth of those in the State. Two new ones were received during the year—the Thirty-eighth Street, Minneapolis, and the Bohemian of Silver Lake. The latter has been aided by the H. M. S. for several years, and now of its own accord seeks admission to our fellowship. Reports from the churches indicated good spiritual interest.

NEB.—Northwestern Association held its annual meeting at Reno, May 17, 18. The current of

thought for the meeting from the suggestive sermon, by Rev. B. H. Jones, to the close was The Ideals and Scope of Our Church Enterprises. The devotional hours were of warm interest. The thought of the sermon was carried forward in a symposium on the enterprises our churches ought to undertake: (1) For Community Evangelization; (2) For Education; (3) For Missions; (4) For Reform. The presentation of these topics awakened general discussion. At the woman's hour reports were heard from the various missionary societies of the field. Reports from the churches emphasized their missionary enterprises. The last evening session was given to addresses on the work of the A. M. A. and the C. H. M. S. All the churches of the association were represented, and the people of the community manifested deep interest in the meetings. The session of the association was followed by an all day S. S. rally, with addresses and discussions upon practical themes, and the teaching of three normal lessons.

The annual meeting of Blue Valley Association was held at Aurora, May 17, 18. A number of pastors who have recently settled within its bounds took part. The first afternoon was devoted to reports from the churches and to a symposium on the question, Are the Practices of Churches and Ministers of the Present Day in the Line of New Testament Ideals: (1) As to Living; (2) As to Teaching; (3) As to Giving? The sermon, by Rev. A. A. Cressman, was followed by the Lord's Supper. The following forenoon papers were presented on Jesus as a Preacher, Evangelism, The After Meeting. The devotional hour was given to a memorial service for Rev. Messrs. E. H. Baker, A. N. Dean and J. T. Duryea, D. D. The causes of church building, home missions and the Sunday school were presented. At the women's hour both home and foreign missions received attention. There was a symposium on The Church in the Community: (1) As a Social Factor; (2) As an Intellectual Factor; (3) As a Spiritual Factor.

## NEW ENGLAND

## Massachusetts

NEWBURYPORT.—North is rejoicing in the return of its pastor, Rev. C. P. Mills, to his pulpit after a severe illness. Increased attendance at all services during the past winter has encouraged the church and 27 new members have recently been received.—Prospect Street, Rev. M. O. Patton, pastor, has passed a successful year, receiving 12 to membership and giving \$755 for benevolences.—Belleville, Rev. A. W. Hitchcock, active pastor, recently observed the annual Brotherhood Day in a Sunday evening service in especial recognition of the Brotherhood of Andrew and Philip. A large number of men attended. Last year 27 new members were received to the church. The benevolences amounted to \$2,822. The annual "church parade" of the Boys' Brigade occurred in May, when 40 boys in uniform listened with a large number of worshippers to Rev. G. W. Hinckley of Good Will Farm, East Fairfield, Me., as he told the fascinating story of his work for boys.—Whitefield is rejoicing in the speedy coming of their pastor-elect, Rev. F. G. Alger. The church reports \$380 benevolences last year.

HAVERHILL.—Bradford, Rev. J. D. Kingsbury, pastor, reports an especially prosperous year in the C. E. Society, which has formed a Junior Society. The Sunday school is large, numbering 500.—Center, Rev. C. M. Clark, pastor, has won a triumph in finance, having easily paid off a small indebtedness, the result of hard times, and also, for the first time in the history of the church, secured at the beginning of the year pledges for the total expenses of this year. A move has been inaugurated also to secure a new organ. A Men's Social Union has been organized to attach the men of the congregation to the church in social and literary ways.—Riverside has suffered unusual losses by death and removal from the city. But the past year has been prosperous. The loss of a \$5,000 bequest is sorely felt, but there is much courage in this growing church.—North is under the cloud of the sense of impending loss of their beloved pastor, Rev. G. H. Reed, in July. The C. E. Society holds a monthly song service at the City Hospital. A Men's League has effected marked increase in attendance at Sunday evening services, and has published for six months a bright church paper called *The Co-Worker*.—Union, Rev. A. F. Newton, pastor, is thankful to be under a shepherd's care again. Congregations have increased, the people are united and all the work of the church is moving forward.—West has had an excellent year. Increase in home expenditures has been accompanied by larger benevolent contributions. The Sunday school is larger and more enthusiastic than for years. Rev. J. N. Lowell is pastor.—Ward Hill, Rev. Charles Clark, pastor,

has experienced a growing religious interest, with the conversion of several. The Sunday school offers rewards called the Hazeltine Prizes for attendance and good work.

WEST NEWBURY.—First, in lack of a pastor, is preparing for the spiritual work of the future by repairing the meeting house.—Second was fortunate in securing a pastor, Rev. C. F. Clarke, soon after it lost one.

GROVELAND has just added a primary department to the Sunday school. The C. E. Society has sent, in connection with the Parker Mission Band, \$50 to Fisk University. Rev. Alex. Sloane is pastor.

WORCESTER.—Bethany has paid \$500 on its debt besides providing for the interest for a year.—Piedmont. At a largely attended business session following the prayer meeting, May 25, the church voted unanimously, casting 200 ballots, to extend a call to Rev. Willard Scott, D. D., of the South Church, Chicago. Probably no other pastor ever received so large a vote in Worcester.—Pittsfield. A temperance rally of the eight South End churches, including Baptist, Methodist, Presbyterian, Unitarian and Universalist churches, was held here the evening of the 23d.—Plymouth. Dr. McCullagh has recently preached on Worcester and Its Problems and an offering of \$700 was made for the City Missionary Society.—Hope has made its annual offering to the City Missionary Society of \$25.—President Mendenhall of the Institute of Technology gave a scientific address before the Ministerial League the 23d.

SPRINGFIELD.—Oliver. By a unanimous vote the church has decided not to accept the resignation of its pastor, Rev. L. H. Cone.—North. A union service was held Thursday evening to commemorate the life of Gladstone. The pastors of North, Park and First, Grace Methodist and Unity churches made addresses.

## Maine

ELLSWORTH FALLS.—A great advance has been made during the past two years of Rev. E. L. Hunt's ministry. The beautiful edifice, costing \$4,700, has been erected free of debt, and the church now assumes self-support. Since fall 35 persons have joined the membership. The gift of a communion service has been received, a circulating library furnished, a reading table for free distribution placed in the vestibule and a kitchen fitted up. There is good morning and evening attendance, and the monthly consecration and covenant meeting deepens the religious life.

BANGOR.—First. Mr. H. H. Fogg has generously presented a piano for the vestry. The music was much enjoyed at a recent strawberry festival.

## New Hampshire

GREENLAND.—The new Weeks Memorial Library building has been dedicated. The building is of pressed brick with marble trimmings, of colonial design and admirably adapted for its purpose, complete in all its appointments. The generous donor is Caroline A. Weeks, in memory of George Weeks, Mary T. Weeks and J. Clement Weeks. More than 1,000 volumes are already on its shelves.

## Connecticut

ELLINGTON.—Rev. D. E. Jones, the new pastor, was born in the south of Wales. He received his theological training at Yale Divinity School. His first pastorate was at Roxbury, this State, where his stay was marked by a powerful revival. Eleven years ago he was called to Broad Brook. In 1893

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the church building was burned, and the present tasteful and convenient edifice was erected. The debt of \$5,000 thus incurred was paid off last year. Mr. Jones now takes up his labors in this place, only a few miles from Broad Brook.

**NEW HAVEN.**—*Davenport.* The expenses last year were \$4,572, and a small deficit was promptly made up at the annual meeting. During the year two persons were received on confession and twelve by letter. The recently installed pastor is Rev. G. F. Prentiss.

**WILLIMANTIC.**—*First* has begun holding five o'clock vespers, to continue till August. The order will include much music, responsive readings and a short sermon. Rev. E. A. George is pastor.

**GOSHEN.**—A handsome bronze tablet has been placed in the meeting house in memory of Mr. and Mrs. Erastus Lyman and their son Frederic.

Ansonia received 21 new members last year, all but two on confession. The benevolences amounted to \$431.—Hamburg has received 14 new members as the results of State Missionary Pope's assistance.

#### MIDDLE STATES

##### New York

**NEW YORK.**—*Manhattan* celebrated Children's Day on a May Sunday. The infant daughter of the pastor, Rev. Dr. H. A. Stimson, was baptized. The Junior C. E. Society stood before the pulpit and recited a Psalm. A short address to parents was given and a sermon to children at the close.

#### THE INTERIOR

[For Chicago news see page 816.]

##### Indiana

**PORTER.**—There is a special interest among the young people. The pastor, Rev. Thomas Smith, some time ago organized junior missionary societies, and appointed a children's service for every Sunday morning preceding the sermon. Nine from the Sunday school united with the church at the last communion, making 21 since January.

**FORT WAYNE.**—*South.* The Sunday school is transformed for the better in order and efficiency. Recent repairs on the meeting house have cost \$455, and a new organ \$70, and \$208 have been returned to the C. C. B. S. In all over \$1,000 have been raised, besides current expenses and benevolences.

#### THE WEST

##### Iowa

**SIoux CITY.**—*First.* Rev. M. W. Darling closed the 12th year of his pastorate May 22. The membership has increased from 143 to 503. No communion has passed without receiving new members. A new stone edifice costing \$60,000 has been built and nearly paid for. Two mission churches, Pilgrim and Mayflower, have grown out of this one. Its harmony and its close fellowship with other local churches promise well for the future.

**NEWELL.**—Rev. W. B. Pinkerton preached before the G. A. R. Post Sunday, May 29, and in the evening of the same day to the graduating class of the high school. The Methodists are building a new house of worship and meanwhile are holding union services with this church.

**AUKENY.**—This young church is planning and working for a house of worship. Rev. Joseph Steele of Berwick is helping the people in this effort.

##### Minnesota

**VILLARD.**—Through evangelistic services the church has been strengthened, and it has the prospect of raising sufficient money to enable it to support a pastor. It has suffered from the disorganizing tendencies of Seventh Day Adventists, but with eight new members has a bright outlook. Rev. E. N. Ruddock will continue to supply for the present. He preaches also at Hudson, where meetings have been held with good results.

**WABASHA.**—Rev. W. H. Medlar closes a 10 years' pastorate, to accept a call to Alexandria. The church has increased in numbers, in financial strength and spiritual power during his stay. Cordial resolutions were adopted by the church expressing their sincere sorrow at losing him and their appreciation of his ability, energy, devotion, public spirit and of his success as a leader.

**APPLETON.**—Rev. E. C. Lyon has closed a three years' pastorate, during which the church has increased in strength and its finances have improved. A church has been organized, and a building erected at the out-station Correll. The membership of both organizations has grown, and all regret his departure.

**MONTEVIDEO.**—Rev. J. W. Todd closes his work here June 1, having accepted a call to Glencoe. This church has been greatly strengthened during his ministry. He has done excellent work for

Windom Institute, and his removal to another town is greatly deprecated by all who know him.

**CLEARWATER.**—Rev. J. L. Jones having finished his pastorate, Mr. Ernest Day of Yale Seminary will spend the summer here, preaching also at the out-station, Hasty. Mr. Jones will visit other churches in the State.

**GLENWOOD** reports large congregations drawn by a series of sermons by the pastor, Rev. W. J. Brown, services being held Sunday evening in the Opera House.

**CROOKSTON.**—The pastor, Rev. H. P. Fisher, has extended his field by doing missionary work at out-stations unable to have a pastor.

##### Kansas

**LENORA.**—Rev. Fred. Grey, the pastor, will include Gaylord in his charge till Sept. 1, giving half time to each church. The field is self-supporting.

**DUNLAP** has reached the most hopeful period in its history, because of the added strength derived from its branches, Big John and Sunnyside.

##### Nebraska

**OMAHA.**—*Plymouth* advertises furnished rooms, to accommodate several hundred people during the session of the Trans-Mississippi Exposition, at reasonable rates. The proceeds of this venture are to go toward repairing the church property and repaying a loan of the C. C. B. S. The pastor, Rev. H. S. MacAyeal, is in charge of the enterprise.

**LINCOLN.**—*First.* Rev. W. H. Manss has occupied the pulpit for a month, and congregations have increased morning and evening. Both he and his wife have met with a very cordial reception. They seem at least to have awakened the dormant social side of the church.

##### North Dakota

**WILD RICE.**—Rev. M. J. Totten is supplying here. There is no church, but a Sunday school has been held for some time and it is hoped that a church may be organized soon.

#### PACIFIC COAST

##### California

**SAN DIEGO.**—*First* has issued a directory, containing addresses of its 400 members and including lists of officers of its various organizations. Fourteen members were admitted at the May communion.

**WEDDING GIFTS.**—The skill in giving bridal gifts is in selecting something that is useful as well as ornamental. Formerly jewels and silver were the things given by the royal personages; but as the fashion has grown it has broadened out into pictures, books, clocks, cut glassware, fine china, vases, bric-a-brac, pieces of fine furniture, rugs; in brief, handsome things that are not only useful but ornamental as well, that do not require being put in a burglar-proof safe. The fascinating array of choice pieces assembled at Jones, McDuffee & Stratton's, which their buyers have gleaned in Europe, are a revelation to connoisseurs in fine ceramics; and since American cut glass equals, if not surpasses, the Bacarrat of France, they have a large and attractive selection of the home product. Their art pottery rooms on Franklin Street are worthy of a visit. Probably no house in this line in this country has a more costly and comprehensive exhibit at this time.

# Victory

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Impure blood is the foe of mankind.

It is the cause and promoter of many forms of disease, including scrofula, white swelling, salt rheum, boils, sores, pimples and all eruptions, catarrh, rheumatism, dyspepsia, malaria and that tired feeling.

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shoes will look and

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enamel, therefore it

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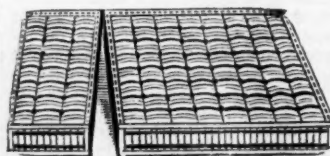
# Vici

## Leather Dressing

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This hair is unequalled for healthy vigor and elasticity, and is in great demand. Mattresses made from it are of special excellence, and will outwear two mattresses of ordinary curled hair.

We have now received a novelty in a special invoice of pure white South American live horse hair. The supply is limited, but while it lasts we will use it on our regular mattress orders at no extra charge. It is not of finer textile quality, but is in great demand for its elasticity and purity of color.

The price for a 40-lb. mattress made in our usual manner is \$27. This is \$5 less than the lowest price regularly charged for this quality of hair.

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Continued from page 806.

how noble, how unselfish, how brave, how brilliant has been the career of William Ewart Gladstone." And he also carried his hearers with him when he said that in recent times, when weakness, hesitation and uncertainty have been shown in the face of horrors not less cruel than the Bulgarian atrocities, some have been ready to cry out, "O, for but one day of Gladstone!"

The most moving incident of the speech was the reading of a letter written by Mr. Gladstone to Dr. Rogers last fall. In it the great statesman referred to an incident some years previous, when Dr. Rogers had in his presence prayed for a person on whom God had laid the burden of years. "I listened sympathetically," Mr. Gladstone wrote, "but for me at that time the phrase had little of direct application," although he was then eighty-two. "I well know its meaning now," the letter went on. "Although my general health is wonderfully good, I seem indeed—but this is want of faith—to fear being kept here too long. Meantime, as the day of parting draws near, I rejoice to think how small the differences are already become as compared with the agreements, and how much smaller they will yet come to be if God in his mercy shall take away from me the filthy garment and grant me the happy change of raiment." As the letter was read a solemn hush came over the assembly, and at the last sentence many a lip trembled, many an eye was more than moist. What a man! Mr. Gladstone may have made mistakes, Dr. Rogers continued, but never could it be said, "There Mr. Gladstone forgot that he was a man and a Christian, and remembered only that he was a politician and partisan." Mr. Albert Spicer, M. P., told how, when privately conversing about Professor Pearson's National Life and Character, Mr. Gladstone, referring to its pessimism, said: "Whenever I get depressed about these matters I go back to the feeling that after all the Lord God omnipotent reigneth. Hallelujah!" Dr. Parker added his tribute, recalling that when Mr. Gladstone, in the exercise of his office, was called upon to move that a national monument should be erected to his great rival, Lord Beaconsfield, he (Dr. Parker) was anxious as to how he would acquit himself. On turning to the paper he found that the opening sentence of the speech of Sir Stafford Northcote, who followed Mr. Gladstone, was, "Sir, the monument has been already erected." Coming, as it did, from a political opponent, could any man have higher praise?

It would have been obviously inappropriate for the resolution to be put to the assembly in the ordinary way and carried by applause, so at the suggestion of the chairman the assembly rose and stood with bowed heads while he offered a tender prayer: "If our hearts run over in sympathy, thy heart overflows in infinite pity. . . . If it please thee, Lord, release him from pain. May weariness soon be changed for rest. In the darkness may he feel the touch of thy hand, and do thou lead him, in thine infinite mercy, through the valley of the shadow of death, which we rejoice is only the shadow of it, and bring him at last into the light and sunshine which are in the presence of the King." The fervent, sobbing Amen which followed that petition echoes throughout America and throughout the world.

ALBION.

Freedom to worship exists, but freedom to vote is not absolutely guaranteed—and it must be. Dutch determination and Puritan push are needed to guarantee that right in every part of the republic. The salvation of suffrage should gratefully appeal to Dutch determination and to Puritan power. The open secret of it is to put righteousness above regularity and patriotism above partisanship, and purity above both, in government. It is the genius of both Dutchman and Puritan to seek cities or to make them.—*St. Clair McEwey.*

## Christian Work and Workers

The movement for a union of the United Presbyterian and the Free Church of Scotland is succeeding admirably in its secondary stages. The United Presbyterian Synod has just voted in favor of it. A significant fact in connection with these two sturdy defenders of the faith is that their accessions to membership last year were much larger than those of the Established Church.

The General Synod of the Reformed Presbyterian Church has just passed the following resolutions:

Whereas, Expressions of sympathy with the United States in the war that now exists between the kingdom of Spain and these States come from the British empire; and

Whereas, These manifestations of good will have deeply touched the hearts of the members of this synod in common with all the people of this republic; therefore, be it

Resolved, That this synod heartily rejoices in these expressions of good will toward the United States in their efforts on behalf of humanity and civilization, and prays that the bonds of amity between Great Britain and the United States may be strengthened and that the two nations, one in language and in the civil and religious liberty enjoyed by both countries, may ever be at peace, to the glory of God and the elevation of the race.

## Biographical

REV. AUSTIN N. MCCONOUGHIE

Rev. A. N. McConoughey, who died in Caro, Mich., aged 87 years, was a graduate of Oberlin in 1842. For many years he held pastorates in the Western Reserve, and entered upon home-missionary work in Illinois and Michigan in 1873, preaching as long as his health would permit.

REV. JOHN FASSETT

For twenty-five years after his ordination in 1846, Rev. John Fassett was active in the Methodist denomination. He became a Congregationalist in 1871, and engaged in pastoral work in Stockbridge, Wis., and in Guildhall and Enosburg, Vt.

REV. SAMUEL R. DIMOCK

Rev. S. R. Dimock, who died at Denver, Col., April 19, aged seventy-six years, was a graduate of Yale College in 1847 and a student at Yale Seminary. He was for a year professor of languages in Iowa College and held several pastorates in the Presbyterian denomination.

HON. WILLIAM F. RAY

Hon. William F. Ray, who died suddenly of heart failure at his home in Franklin, May 24, was prominent in business, educational and political circles. After graduating with honor from Brown University he was associated with his father, and later succeeded him, in the management of the Ray Fabric Mills at Unionville. Mr. Ray represented his district in the Massachusetts House of Representatives in 1885 and 1887 and in 1892 was elected to the State Senate, where he served two terms. He had held various local offices, and his death at the early age of forty-four is a shock to a wide circle of friends. His wife—a daughter of the late C. A. Richardson, managing editor of *The Congregationalist*—two sons and three daughters, two of whom are student at Vassar, survive him.

## Christ—"The Master of Those That Love"

However each one of us may interpret the life and death of Christ, as it stands in history, with all the great comment of history upon it—and I believe we are recovering to a great extent, under the action of historical knowledge, that freedom of interpretation, that wealth of conception which belonged to the first abundance of Christianity—at least let none of us here ever meet it with a mere sterile ignorance and hostility. To enter into it ever so little, by sympathy and sincerity, is to be made free of the secret held, of the language breathed by innumerable human hearts, when they turn from the pain and bitterness of the world to the most touching and gracious figure in the world's story, and feel flow from it the

myriad meanings that must needs attach themselves for all time to the word, the patience, the suffering of "the Master of those that love."—*Mrs. Humphrey Ward.*

## June Weddings.

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## Wedding Gifts.

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**Fine Lamps** from Doulton, Wedgwood and Minton (with decorated globes to harmonize).

**Rich Colored and Gilt Carlsbad Glass** in Vases, Hocks, Sorbets and Loving Cups.

Single dozens of **rare China plates**, exquisite designs (in white silk cases or without), costing from \$10 to \$300 per dozen. New and superb specimens of the potter's art.

**China Game Sets** from the Royal Worcester Porcelain Co., in white satin boxes, costing from \$30 to \$90 each.

**Cloisonne Vases** direct from Yokohama, our own importation, \$5 to \$70 each.

**Jardinières and Pedestals** from Doulton, Minton and the old blue from Hong Kong, \$10 to \$90.

**Umbrella Holders**, new designs from Doulton, Minton, Wedgwood and Holland; also the old blue Fitzhugh China, \$3 to \$60.

**Mirzapoor Ware.** Reproduction of Oriental Shapes and Colors. Vases and Ornamental pieces, \$2 to \$15. Desirable for Ceramic collections.

**Old Blue Delft Plaques.** Genuine pieces direct from the The Hague, \$10 to \$70.

**Dinner Sets.** An unexcelled exhibit from the ordinary to the most expensive, including Royal Worcester, Minton, Doulton, Wedgwood, Haviland, Ridgways, Cauldon, Canton, Austrian and American.

In sets or parts of sets:

**Bric-a-Brac Cabinets,** Crystal fronts. Some beautiful specimens from Dresden and Paris, \$50 to \$90.

**China Bon Bon Boxes,** Handsome decorations on Porcelain and Faience, \$1 to \$15.

**Vases,** of every class, from the Bohemian Glass to the richer German and French Porcelain up to the costly decorations from Minton, Doulton and Crown Derby, costing \$200 per pair; the largest and finest exhibit assembled on this continent.

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## The Business Outlook

There is no material change in the general trade situation since our last issue. Merchandise is moving freely in nearly all parts of the country, and prices are steady to firm. Monetary rates are comparatively low, considering the fact that we are at war with a foreign power. The accumulation of funds at all the financial centers is something enormous, and the supply of money is far in excess of the demand. It is generally believed among bankers that no heavy popular loans will be made necessary by the American-Spanish conflict, and this is assigned as the reason for the extended release of funds.

The cotton goods trade shows only very slight improvement, but mill men declare the outlook much improved. Gingham is quite active, being very popular this summer for ladies' shirt waists. In woolen goods there is a distinctly better inquiry, and, while raw wool continues quiet, the position of this staple is one of considerable strength. Iron and steel are active and prices are strong. An index to the increased prosperity of the iron manufacturing companies is to be found in the growing popularity of their shares in Wall Street and the expectation that they will soon increase their dividends.

The heavy exports of wheat continue, while our imports of foreign merchandise are falling off. This condition of affairs helps, of course, to swell still further the enormous balance of trade (some \$600,000,000) in our favor. Railroad earnings are showing good gains, and in the Northwest a veritable boom all along the line is said to be in progress. The stock market keeps strong and special stocks are taken in hand from day to day by manipulators and put to a new, high level. There are likely, of course, to be what are termed as traders' set backs or recessions, but, viewing the situation broadly, the best authorities agree that any substantial decline in stocks is improbable. The material conditions of the country are too good and the certainty of reducing Spain too great to permit of a severe decline in values on the stock exchanges.

## Weekly Register

Calls

BROWN, Wm. T., Madison, Ct., accepts call to Plymouth Ch., Rochester, N. Y.  
CHEW, Jas., recently of Thayer, Mo., to Billings, Republic and Nichols. Accepts.  
CONRY, Henry W., Kirwin, Kan., to Pond Creek, Okl. Accepts.  
GANLEY, Wm., recently of Lowell, Vt., to South Woodbury.  
GAY, Wm. M., to the permanent pastorate at Pomona, Fla., where he has been supplying for five months.  
HIGGINBOTHAM, T. Mattson, Oberlin Sem., to Plymouth Ch., Newark, O. Accepts.  
HOPKINS, Harold L., Yale Sem., to Wardner and vicinity, Ida. Accepts.  
KELLEY, Fredk. L., to Central Ch., Dracut, Mass., after supplying 11 months. Accepts.  
LONG, Wm. J., Andover Sem., accepts call to North Ave. Ch., Cambridge, Mass.  
MCARTNEY, Henry R., First Ch., Georgetown, Mass., to First Ch., Amherst.  
MOXIE, C. H., to Amery, Wis. Has begun work.  
NICHOLS, Geo. T., Independence, Kan., to Burlington. Accepts, to begin Sept. 1.  
NORKIS, John S., Des Moines, Io., to Peterson. Accepts.  
OXLEY, C. G. (Meth.), to Granada, Minn. Accepts.  
PARKS, Wm. W., Hubbardston, Mass., to Clark, S. D., for four months, with view to permanence. Accepts.  
REED, Geo. H., North Ch., Haverhill, Mass., to First Ch., Concord, N. H. Accepts.  
ROBERTS, John, Newcastle, Neb., to Petersburg. Accepts.  
SCOTT, Darius B., First Ch., Sioux Falls, S. D., declines call to Huron.  
SCOTT, Geo., recently of Lead, S. D., to act as financial secretary for Gates College, Neb., within the State. Accepts.  
SCOTT, Willard, South Ch., Chicago, Ill., to Piedmont Ch., Worcester, Mass. Accepts.  
STEVENSON, W. D. J., First Ch., Arena, Wis., has begun work at White Creek, Quincy, Jonesville and New Chester.  
STURTEVANT, Julian M., to permanent pastorate of Ravenswood Ch., Chicago, where he has been supplying. Accepts.  
WILLIAMS, R. Howard, recently of Junction City, Kan., to Dover and Wakarusa Valley.  
WITHROW, John L., Third Presb. Ch., Chicago, Ill., to Park St. Ch., Boston.

### Ordinations and Installations

BERRY, Jas. T., Bangor Sem., and Ashland, Me., May 25. Sermon and prayer, Rev. H. L. Griffin; other parts, Rev. Messrs. H. H. Noyes, Chas. Harbutt, C. L. Parker.  
BRADY, Alex., o. Hood View Ch., Wilsonville, Ore., Apr. 13. Sermon, Rev. Austin Rice; other parts, Rev. Messrs. J. M. Barber, C. E. Lambert, H. L. Bates, C. F. Clapp.  
DAVIE, Chas. N., o. Union Ch., Southwest Harbor, Me., May 24. Sermon, Rev. H. A. Bridgman; other parts, Rev. Messrs. Richard Owen, J. P. Cushman, D. L. Yale, D. P. Hatch.  
EPLER, Percy H., o. Phillips Ch., South Boston, Mass., May 25. Sermon, Rev. Dr. G. A. Gordon; other parts, Rev. Messrs. C. A. Dinmore, G. H. Flint, E. L. Clark, D. D.

FERRIS, Will C., o. p. Second Ch., West Cornwall, Ct., May 12. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. C. W. Hanna, W. F. Stearns, John Pierpont, W. S. Clarke, E. C. Starr.  
GREEN, C. C., o. Pleasant View, Ky., May —. Sermon, Rev. Geo. H. Post; charge to pastor, Rev. Geo. Ames.  
HENRY, Emma K., State evangelist for South Dakota, o. Huron, May 24. Sermon, Rev. H. T. Williams.  
MCFADDEN, Robt. A., t. Central Ch., Chelsea, Mass., May 25. Sermon, Rev. Dr. S. E. Herrick; other parts, Drs. J. W. Churchill, Elijah Horr, H. C. Houghton, Rev. R. P. Bush and C. F. P. Bancroft, L. D. D.

### Resignations

BRINK, Lee A., Hope Ch., West Superior, Wis.  
GRUPE, Charles W., Saybrook, O.  
MOODIE, Royal C., N. Craftsburg, Vt.  
OLINGER, Wm. G., Williamsburg, Ky.  
POGSON, John, Fort St. Ch., Detroit, Mich.  
READ, Jas. L., 12 Reno, Okl.

### Dismissals

MERRILL, Geo. R., First Ch., Minneapolis, May 28.  
O'BRIEN, Jas. P., Hope Ch., St. Louis, May 20.  
WATSON, Albert, Mystic Side Ch., Everett, Mass., May 28.  
WRIGHT, Cassius E., Austin, Minn., May 23.

### Supplies for the Summer

CHAPMAN, Wm. J., Chicago Sem., at Nickerson, Kan.  
WITTINGTON, Henry J., Chicago Sem., at Ford, Kan.

### Churches Organized

BRISTOL, Vt., 28 May, 21 members. Rev. C. N. Thomas is pastor.  
COOKS, Mich., 6 May.

### Miscellaneous

HINDLEY, Geo., pastor at Ridgeville, Ind., and president of the college located there, resigns the latter office.  
MC CONNEHEY, John R., in addition to his double field of Harwood and Argusville, N. D., supplies at Georgetown, Minn.  
NORTON, Stephen A., has been granted three months' leave of absence by First Ch., San Diego, Cal. He will attend his class reunion at Amherst.

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at Old Orchard Beach, Maine. Grounds full width of block; ocean front; graded above all tides; best neighborhood; fine view of ocean and of full width of beach, entire length; tennis court; 11 good rooms, large cellar, etc. Address CHARLES B. HAWKES, 51 Chambers St., New York.

# The Wanamaker Store.

## Concerning a Number of Things

We have so many good things to tell about this week that we scarcely know which of them to leave out and which to put in, for we can't mention all of them.

It's a time full of good things;—the season and the weather and the conditions are exactly right for bargains, and we are getting them right and left. With one reason and another, manufacturers and wholesalers are coming to us every day, with goods in their hands, anxiety in their eyes, and generosity in their hearts. They need our outlet, and they get it—if they make the price right. Therefore such offers as these:

### Black Silk Grenadines

We have never known these beautiful goods to be so high in favor as this season. But here is a fine assortment, in advance of the wearing time, offered at less than the maker's cost. Paradoxical—but what do you care for *whys* when the fact is as it is?

At \$1.25, from \$1.75—All-silk figured Grenadine.  
At \$1.50, from \$2.50—All-silk figured gauze Grenadine.  
At \$1.50, from \$2.00—All-silk embroidered polka dot gauze Grenadine.  
At \$1.75, from \$2.50—All-silk embroidered spiral stripe gauze Grenadine.  
At \$2.00, from \$2.50—All-silk figured gauze Grenadine.  
At \$2.00, from \$2.50—All-silk embroidered figured spiral stripe Grenadine.  
At \$2.25, from \$3.00—All-silk embroidered polka dot Gauze Grenadine.  
At \$2.50, from \$3.00—All-silk embroidered figured gauze Grenadine.  
At \$2.75, from \$4.00—Beaded brocade all-silk Grenadine.

### Certain Cotton Stuffs

We can't tell you as to their beauty, for there isn't room, and the samples will talk more eloquently than we can. But we do want to tell you of their cheapness, thus:

At 6¼c., the 9c. quality—Good dress Gingham, in about 35 styles.

At 5c., the 12½c. quality—Printed cotton Grenadines.

At 7c., the 12½c. quality—Printed Spiral Lawns.

At 7c., the 12½c. quality—Printed fine Lawns.

At 10c., the 15c. quality—Printed and self-colored figured Swisses.

At 10c., the 16c. quality—Self-colored striped Piques.

At 10c., the 16c. quality—Printed Batiste.

At 15c., the 25c. quality—Printed Irish Dim ties.

At 17c., the 25c. quality—Fine printed Organdies.

Fourth Avenue.

### Some Woolen Bargains

Fancy Mixed Cheviots that were 37½c. are 25c.

Figured Vigoureux that were 50c. are now 30c.

Two-toned Granite Cheviots that were \$1.00 are 50c.

Two-toned Wool Grenadines that were 75c. are 50c.

All-wool Etamines that were 75c. are 50c.

Two-toned Sharkskin Cheviots that were 75c. are 50c.

Fancy Bourette Cheviots that were 75c. are 50c.

Fancy Mixed Bourette Cheviots that were 75c. are 50c.

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Standard for  
**Perfect Bread**  
use **ARLINGTON WHEAT MEAL**  
Which contains all the vital forces of the Whole Wheat. On the market for 28 years giving perfect satisfaction.  
Use no Other. Send for Circular.  
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Candy connoisseurs hold up  
**Whitman's**  
**Chocolates and Confections**  
as the highest standard of candy excellence.  
Sold everywhere.  
**Whitman's Instantaneous Chocolate**  
is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.  
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My baby suffered from terrible Eczema. Doctor and every remedy tried, to no account. He cried all the time and his face was like raw meat. I had to carry him on a pillow, and was fairly discouraged. I used half a box of CUTICURA (ointment) and CUTICURA SOAP, and in one week my baby was entirely cured. To-day his skin is as smooth as silk.  
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**SPEEDY CURE TREATMENT FOR SKIN-TORTURED BABIES.**—Warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA, greatest of skin cures.

Sold throughout the world. **POTTER DRUG AND CHEM. CO., Props., Boston.** How to Cure Baby's Eczema, free.

CURE WITHOUT MEDICINE  
*Electropeise*  
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Positively CURED with  
Vegetable Remedies.  
Have cured many thousand  
cases called hopeless. From  
first dose symptoms rapidly disappear, and in ten days at  
least two-thirds of all symptoms are removed. **BOOK**  
of testimonials of miraculous cures sent **FREE.** 10  
Days Treatment Free by mail.  
**Dr. H. H. Green's Sons, Specialists ATLANTA GA**

**Important Meetings to Come**  
Congregational Home Missionary Society, Cleve-  
land, June 7-9.  
International Missionary Union, Clifton Springs,  
N. Y., June 8-14.  
World's Y. W. C. A. Conference, London, June  
14-18.  
Y. W. C. A. Southern Conference, Asheville, N. C.,  
June 17-28.  
American Institute of Instruction, North Conway,  
N. H., July 5-8.  
Y. M. C. A. Encampment, Northfield, Mass., June  
30-Sept. 1.  
World's Student Conference, Northfield, Mass.,  
July 1-10.  
Y. W. C. A. Conference, Lake Geneva, Wis.,  
July 2-12.  
World's Sunday School Convention, London, July  
11-15.  
Chautauqua Assembly, Chautauqua, N. Y., July  
5-Aug. 27.  
Y. P. S. C. E. Convention, Nashville, Tenn., July  
6-11.  
International Conference World's Y. M. C. A.,  
Basle, Switzerland, July 6-10.  
National Council, Portland, Ore., July 7-13.  
National Educational Association, Washington,  
D. C., July 12.  
Y. W. C. A. Conference, Northfield, Mass., July  
13-22.  
New England Chautauqua, Lakeview, Mass, July  
18-28.  
Christian Workers General Conference, North-  
field, Mass., July 29-Aug. 18.  
American Association for the Advancement of  
Science (50th anniversary), Boston, Aug. 22-27.

## Marriages

The charge for marriage notices is twenty-five cents.

**CULLENS-GILES**—In Amherst, Me., May 19, by Rev. James T. Berry, Rev. Archie Cullen, who has supplied the Congregational church there for two years, and Mrs. Dora Giles, of Amherst.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The notice should be sent with the notice.

**HOLM**—In Newton Center, May 22, Mrs. Jane B., mother of William R. Holm and Mrs. Ernest Porter, aged 86 yrs., 3 mos.

**METCALF**—In Chelsea, May 15, at the home of her daughter, Mrs. C. H. Newell, Amanda, wife of the late Deacon William Metcalf, formerly of Keene, N. H., aged 84 yrs., 22 dys.

**MITCHELL**—In Madison, Me., May 23, Laura A., wife of Rev. T. G. Mitchell, after many years of invalidism.

**RAY**—In Franklin, Mass., May 24, suddenly, Hon. William F. Ray, son-in-law of the late C. A. Richardson of *The Congregationalist*, aged 44 yrs., 2 mos.

**TINGLE**—In Kinder, La., April 29, Wyatt J. Tingle, father of Rev. G. W. Tingle, of Jewell Junction, Io., aged 73 yrs.

## MRS. M. A. ALDEN

Mrs. Mattie A. (Broad) Alden was born in Ashland, Mass., Jan. 29, 1843. Her father, Deacon Lewis Broad, was one of the pioneer railroad builders of New England and the West. Her youth was largely spent in Chicago, Dubuque, Io., and Natick, Mass., and her mature years in Boston and Worcester. She received her musical education chiefly in Boston, being a piano pupil of Ernst Perabo. Adopting music as her profession, she taught in Natick and Worcester, and co-operated with her brother, the late J. Astor Broad in the rendition of his musical compositions. In 1885 she was married to Prof. George I. Alden of the Worcester Polytechnic Institute. From early childhood her whole soul was given to efforts to attain the highest Christian experience and usefulness, in which she was greatly aided by her mother, who was a woman of eminent piety. She aimed at perfect and cheerful oneness with the will of God, and amid the limitations of frail health manifested the graces of Christian faith and love in a singular degree that her influence was a benediction and inspiration to goodness to all who came under its power. She passed triumphantly into the heavenly life May 17, 1898, at Worcester. Her sole surviving brother, Rev. L. F. Broad, superintendent of missions in Kansas, was with her at the time of her death.

## HON. J. G. POLLARD

Hon. Joseph G. Pollard, a much-honored and highly-esteemed citizen of Woburn, died at his residence May 13. He had represented his district repeatedly in both houses of the legislature, and he had been foremost for many years in promoting all measures that tended to the improvement of the city in relation to temperance, public order, education, morality and industry. He was superintendent of the Sunday school in the First Church for twenty-four years, and at the same time he held the office of deacon, clerk and parish committee. He spoke eloquently and fervently in behalf of the soldiers in the time of the war, and he was not less interested for them when they returned from the field and the days of peace came. For more than forty years his whole influence upon the community about him was in favor of everything true, honest, just, pure, lovely and of good report. He had a rare faculty for saying right things in public address, and when he sat down everybody felt that he had answered the demands of the service in the happiest manner. He was genial and kindly in spirit, courteous and gentlemanly in deportment, and those who had known him for forty years say that in all that time they never heard from his lips in public or in private a harsh or an unkind criticism of those who differed from him in opinion or words that could not be repeated with propriety in the presence of the most pure-minded and sensitive persons in the world. The character of the large assembly that attended his funeral in the First Church was a better testimony to the esteem in which he was held than any words could express.

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### Current History Notes

Food riots in the province of Cheh Kiang, China, prevail.

The *Osservatore Romano* published a letter from the pope to Cardinal Ferrai, Archbishop of Milan, last week, in which Leo XIII. deprecated the grave disorders in Italy. But all letters from Italian correspondents to the British press indicate that the Clerical party was distinctly responsible for abetting the outbreaks.

The Chicago *Record's* Washington correspondent says that many of the senators talk of the Philippines as if they were the Philip-pians to whom Paul wrote. He asked one of the senators if Paul wrote his celebrated letter to the people of the islands which Admiral Dewey is guarding, and the senator looked at him blank with ignorance and replied, "Dashed if I know." Who was it, the senior senator from Pennsylvania, or the junior senator from Illinois?

The citizens of San Francisco last week voted to accept a new city charter, which, when it goes into effect Jan. 1, 1900, will permit fifteen per cent. of the electors at any time to compel a referendum of any subject to the voters, a majority of the electors voting for any given subject thereby making it a law binding upon all. Thus do the people endeavor to regain the rights once guarded in the old-fashioned town meeting, but now the prey of representative legislatures which do not represent.

Both parties in Congress are playing politics with the revenue bill now under debate in the Senate. Not until it emerges from the process of amendment in both houses and conference between them will it be opportune to describe it and discuss it. As it comes to the Senate from the Senate committee, its author in the House, Mr. Dingley, can scarcely recognize it. What it will be when it emerges no one knows. Men who will play politics at such times as this are capable of anything, even the taxation of savings bank deposits and the profits of business.

Reports from the General Conference of the Southern Methodist Church and from the Northern Presbyterian General Assembly indicate that one of the happy issues of this war with Spain may be the bringing together of the sundered branches of the Christian church rent apart by the slavery issue. Christian clergymen and laymen are saying, "If men who fought each other on the battlefield can clasp hands and fight under the same flag, why cannot Christians with the same polity and same faith clasp hands and fight sin under the banner of the cross?" And echo answers, Why?

The American wives of eminent British statesmen and political leaders are likely to have much to say in shaping the future relations of the two nations. Mrs. Chamberlain is a Miss Endicott of Salem. Sir William Vernon Harcourt's wife is the daughter of Hon. John Lothrop Motley. She writes to the *New York Journal*: "From my birth I was taught to love my own country and to believe in its great future. My happy English home of over twenty years has not dulled that feeling, which is deeply shared by those with whom my lot is cast. How is it possible, then, that I should not wish from the depths of my heart for the closest relations of friendship and cordial good understanding between the two countries which ought to be one in their efforts to promote the progress, freedom and peace of the world?"

Secretary Long of the navy has issued orders forbidding contractors furnishing supplies to the navy from stamping any design upon them calculated to stir feelings of revenge in the hearts of the sailors and marines. This is a body blow at the St. Louis contractor who was preparing to stamp "Remember the Maine" on large quantities of hard tack which he had agreed to furnish.

Secretary Long acted in response to protests from Boston religious and philanthropic societies, and his action grieves the belligerent *New York Sun*, which considers the action of the Bostonese as "priggish," and asks whether we wish the American navy to go into action "repeating the mellifluous beauties of Sir Edwin Arnold"? No. But we prefer to have them go into action as disciples of one who gave the Golden Rule and abolished the *lex talionis*. Now let Secretary Alger do as Secretary Long has done.

It is economy to profit by the experience of others. Thousands have been cured by Hood's Sarsaparilla, why not you?

**A WHITE HAIR.**—Did any of our readers ever see a white hair mattress? It is the perfection of cleanliness and beauty and it costs no more than an ordinary mattress, provided you can find a firm which has this color of curled hair in its stock. As many of our readers are on the lookout for such a mattress, we call their attention to the announcement of the Paine Furniture Company in another column headed "Snow White."

**BUILDING** a house, particularly if designed for one's home, is one of our most interesting experiences, as upon its proper arrangement and equipment depends so much of the family comfort and pleasure. One of the most important items, and one to which often not enough attention is given, is the subject of heating. Hot air, hot water and steam have come to be the three methods almost universally used, and of these experience teaches us that a combination of hot air and hot water furnishes the most desirable sort of heating. An objection to steam for residences is that it is exceedingly difficult to manage in moderate weather; but with a combination of hot air and hot water one can successfully cope with every degree of weather, and if there happens to be a room in the house difficult of heating it can be effectively reached by the hot-water part of the system. The Weil Stove Company of Taunton, Mass., manufacturers of the well-known Glenwood ranges, will take pleasure in sending free to any address their literature upon the subject of hot-air and hot-water heating, and, of much importance, their Glenwood ranges.—*The Independent*.

**RUBIFOAM**

Cleanses..  
Preserves  
Beautifies

**THE TEETH.**

The Perfect  
Liquid Dentifrice.

Popular price, 25c. Send 2c. stamp for sample vial. Address E. W. Hovt & Co., Lowell, Mass.

Grand National Prize of  
16,600 francs at Paris

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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TAKES THE LEAD  
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**THE GENUINE SHOES  
HAVE THIS COIN AND  
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**TARRANT'S  
SELTZER  
APERIENT.**

**Cause:** Too much food or drink.  
**Result:** Sick stomach and an aching head.  
**Remedy:** Tarrant's Effervescent Seltzer Aperient. Cures promptly and "tastes good, too."

50c. and \$1. TARRANT & CO., Chemists, New York.



## Current Thought

## AT HOME

Both *Harper's* and the *Century* for June have articles by Capt. A. T. Mahan, that in the *Harper's*, however, being more pertinent to current national policy, his theme being Current Fallacies upon Naval Subjects. It is needless to say that he urges Hawaiian annexation and a greatly increased navy. Concerning the former he says: "The acquisition of Louisiana was as great an outrage upon the technical rights of Spain as the acquisition of Hawaii would be upon the technical rights of the fast disappearing aborigines, and there can be little doubt that, although we did not go to war with Spain to get Florida, we made things so uncomfortable for her that she was practically forced at last to get out. It does not follow necessarily that any of these actions were wrong, even if we consider that the so-called legal rights of Mexico and Spain were set aside by the strong hand, for law is simply an invention of mankind to secure justice, and when justice, the natural rights of the greater number, is prevented by the legal, not the natural, rights of a few, law may be set aside, as it is at every election, where large minorities of people are forced to submit to what they consider grievous wrong. The danger of overleaping law to secure what is right may be freely admitted, but no great responsibility, such as the use of power always is, can be exercised at all without some danger of abuse. In the annexation of Louisiana we infringed the letter of our own Constitution. We broke the law in order to reach an end eminently beneficial to the majority of those concerned."

The character sketch of Rear Admiral Dewey, in the *Review of Reviews* for June, contains the following suggestive sentence: "Dr. Dewey's charity began at home, with his children, to spread over the countryside. The admiral's has spread wherever Jack Tar has trod. He makes no parade of religion; his devotional books and his Bible are hid in his cabin where none can see them. But they are there."

Rev. Dr. J. M. Buckley, in the *New York Christian Advocate*, denounces the lust of conquest that has taken root in our soil since the war began. For him the rule of international policy laid down in Washington's Farewell Address is still supremely wise: "When that great standing army and that immense navy shall have been gathered, and the United States shall be competing with the monarchies and republics of the Old World, the idea that it can escape the complications and the final overthrow which destroyed every large republic on the face of the globe, prior to itself, is an illusion born of covetousness and vanity. The worst of it is that those legislators who launch it upon such a career will neither suffer upon the field of battle in the present war, nor have to endure any of the final consequences which their frenzy will entail upon the generations that come after them."

Mr. W. D. Howells, in *Literature*, points out that while very little of the old Puritan theology still remains in the vital life of New England, "yet its penetrating individualism so deeply influenced the New England character that Puritanism survives in the moral and mental make up of the people almost in its early strength." "As a matter of fact," he writes, "the religion of New England now is not so Puritanical as that of many parts of the South and West, and yet the inherited Puritanism stamps the New England manner, and differences it from the manner of the straightest sects elsewhere."

## ABROAD

Rev. R. F. Horton, in the *Temple Magazine*, contributes to a symposium on Is the Influence of the Pulpit Declining? His impression is that "while the pulpit fills a greater place in the popular eye than it did, it does not grasp and mold the intellect as it did. We are in want

of a firmer theology, of premises deep laid in science, in history, in spiritual life, and of the triumphant conclusions deduced from admitted premises, such as our fathers were wont to draw. But those premises are consolidating. Here and there is a man who has got his foot on them. I rather fancy his church is pretty well attended. . . . The future of the pulpit is greater than the past."

One of the most significant of many tributes to Mr. Gladstone is that from *Le Temps*: "What an example! Before this spectacle of noble sadness and incomparable greatness how conscious one becomes of the littleness and meanness of the lives of those politicians, foreordained to oblivion, who have achieved nothing and will never achieve anything for the right, for progress, for liberty, for the good of the feeble and oppressed, but who also will never know the splendor of this sunset, the beauty of this passing away of a statesman who has been Christian and Liberal, and whom a whole nation is escorting to his resting place."

Religion must be our business, then it will be our delight.—*John Mason.*

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